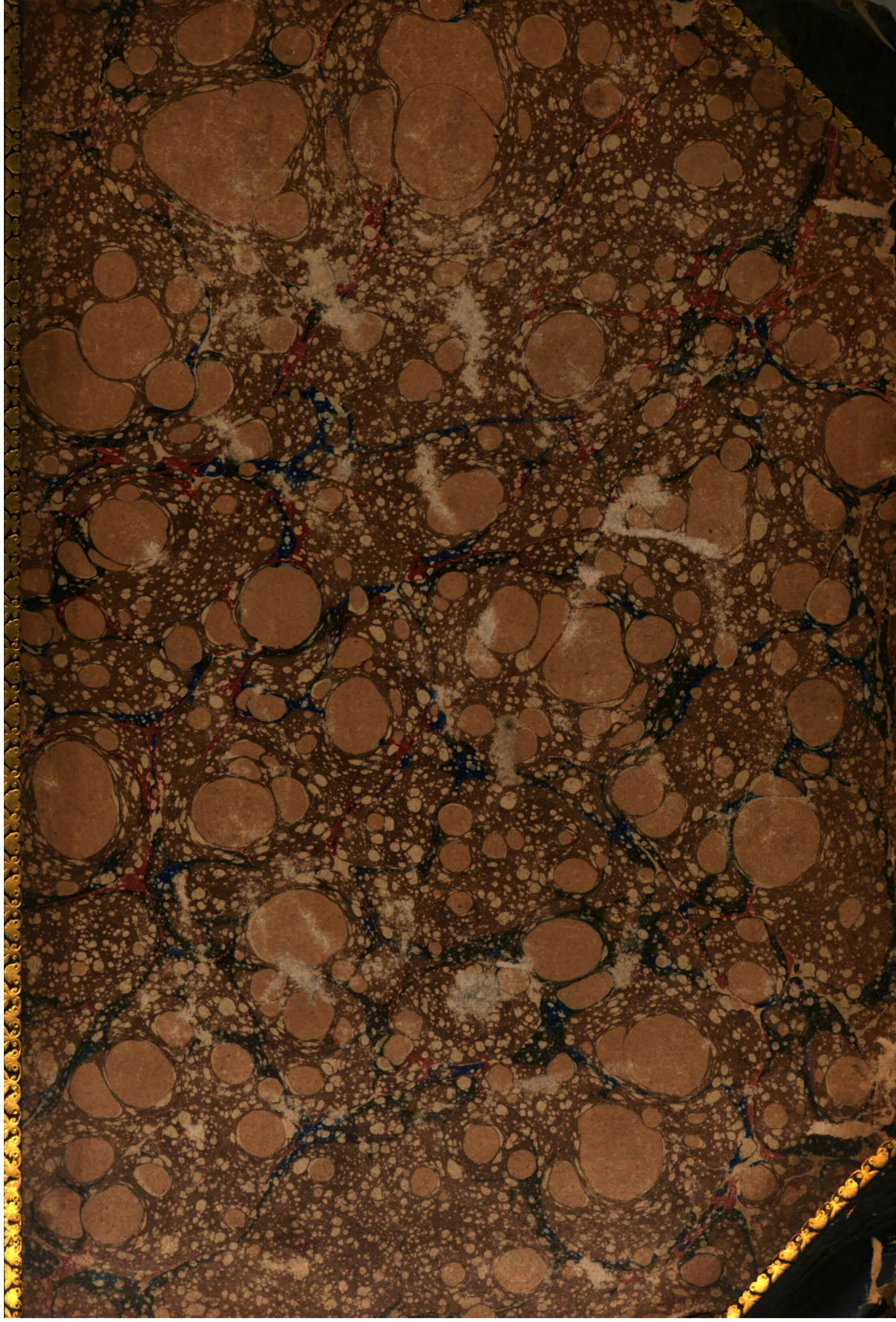
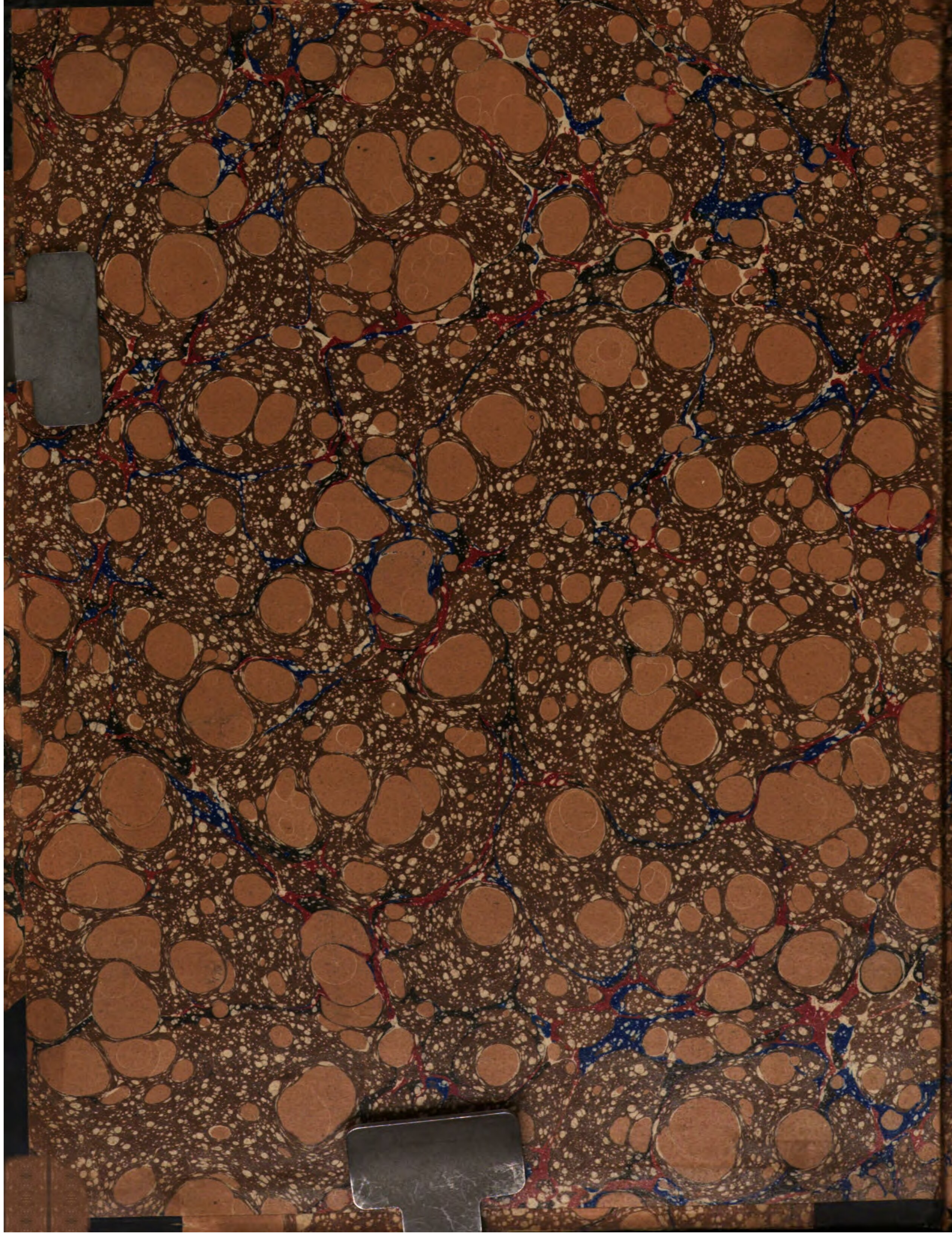






<36632297030013

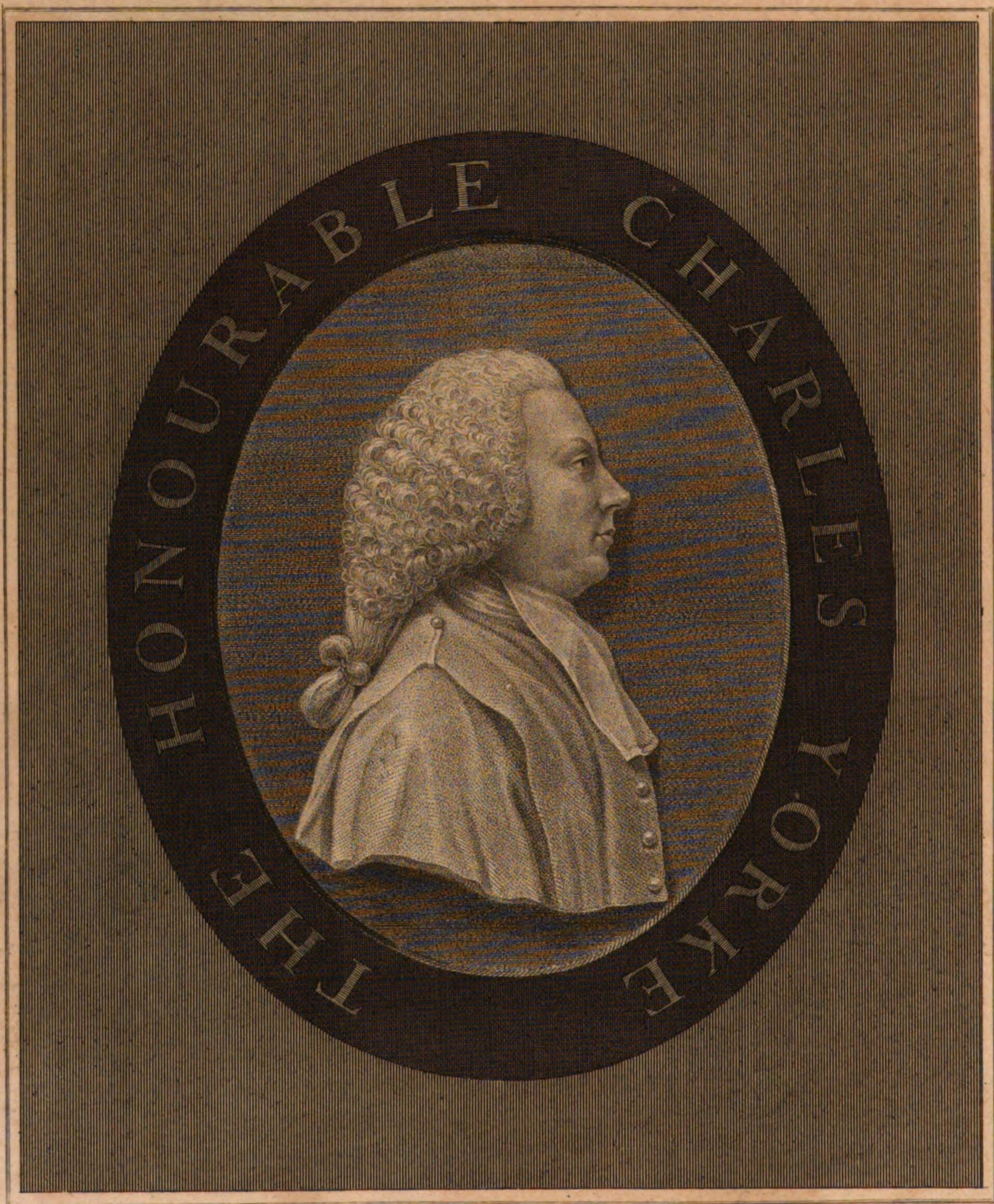
S

<36632297030013

E

Bayer. Staatsbibliothek

4^o H. ant. 132 ¹⁰/₂



Burney del^t

M^{ro} Bovi sculp^t

Natus Jan. 10. 1723, Mortuus Jan. 20. 1770.

From a Model in Wax done by Gossell in 1766.

London Published Aug^r 1796 by Cadell & Davis Strand.

C
ATHENIAN LETTERS:

OR, THE

EPISTOLARY CORRESPONDENCE

OF

SECOND VOLUME
AN AGENT OF THE KING OF PERSIA,

RESIDING AT ATHENS DURING THE PELOPONNESIAN WAR.

A NEW EDITION ;

TO WHICH IS PREFIXED A GEOGRAPHICAL INDEX.

IN TWO VOLUMES.

ILLUSTRATED WITH ENGRAVINGS, AND A MAP OF ANCIENT GREECE.

VOLUME THE SECOND.

LONDON:

PRINTED FOR T. CADELL AND W. DAVIES, IN THE STRAND.

1810. *z00*

Wb/63/2146

ATHENIAN LETTERS:

OR THE

EPISTOLARY CORRESPONDENCE

OF

AN AGENT OF THE KING OF PERSIA,

RESIDING AT ATHENS DURING THE PEROPONNESIAN WAR.

A



TO WHICH IS PREFIXED A GEOGRAPHICAL INDEX.

IN TWO VOLUMES.

ILLUSTRATED WITH ENGRAVINGS, AND A MAP OF ANCIENT GREECE.

VOLUME THE SECOND.

LONDON:

PRINTED FOR T. CADELL AND W. DAVIES, IN THE STRAND.

1810.

CONTENTS

OF THE

SECOND VOLUME.

Sixth Year of the Peloponnesian War.

LETTER

CII. HYDASPES *to* CLEANDER.

Death and Character of MEGABYZUS. Of TIMOCLES the Eubœan. Practices of CLEANDER's enemies. Villainy of APOLLONIDES the physician. - Page 1

CIII. CLEANDER *to* ORSAMES.

Conversation with SOCRATES on the existence and worship of the evil principle. - 7

CIV. CLEANDER *to* SMERDIS.

The character of DEMOCRITUS. - 15

CV. ARTAXERXES *to* CLEANDER.

Orders him to encourage the remains of the Median faction at Thebes 17

CVI. CLEANDER *to* ORSAMES.

Further conversation with SOCRATES on the origin and progress of idolatry. - 19

LETTER

CVII. CLEANDER *to* GOBRYAS.

Improbability of succeeding in his Theban commission ; suspects it to
be a contrivance of his enemies. - - - Page 26

CVIII. ORSAMES *to* CLEANDER.

Voyage down the Delta, describes the buildings and curiosities of
Sias and Bubastus ; reflections on the religious ceremonies of the
Egyptians. - - - 28

CIX. CLEANDER *to* GOBRYAS.

The state and disposition of the Thebans ; event of his commission ;
complains of the calumnies of his enemies, and vindicates his own
conduct. - - - 34

CX. SMERDIS *to* CLEANDER.

On the ancient constitution of Persia, and education of their
youth. - - - 38

CXI. SMERDIS *to* CLEANDER.

The Persian government founded on the scheme of a private family.
43

CXII. GOBRYAS *to* CLEANDER.

TERIBAZUS's enmity, and the reasons of his Theban commission ex-
plained. His credit at court confirmed. The flight of ZOPYRUS.
Apprehension and death of OXYATHRES. Resolution of the Persian
council. - - - 46

CXIII. ORSAMES *to* CLEANDER.

The story of HAZIA, the daughter of BESACH. - 51

CXIV. CLEANDER *to* HYDASPES.

Journey to Delphi. The situation, temple, and other curiosities of
that place described. - - - 63

CONTENTS.

viii

LETTER

CXV. HYDASPES to CLEANDER.	
ORSAMES's return from Egypt, his marriage, and promising character.	Page 69
CXVI. CRATIPPUS to CLEANDER.	
A general account of the origin and early history of the Spartans. Some peculiarities in their manners and constitution.	72
CXVII. CLEANDER to GOBYAS.	
Rise and constitution of the Amphictyonic council. Extract of letters from Athens.	79
CXVIII. CRATIPPUS to CLEANDER.	
Farther account of the government and manners of the Spartans.	86
CXIX. CRATIPPUS to CLEANDER.	
Some account of the education and domestic discipline of the Spartans.	95
CXX. CLEANDER to SMERDIS.	
Shews, that the oracle at Delphi was wholly supported by superstition and imposture, without any intervention of the evil principle.	101
CXXI. TELEPHANES to CLEANDER.	
The barbaric magnificence of the royal palace of Persepolis; attempt to explain some of its enigmatical ornaments.	109
CXXII. CLEANDER to ORSAMES.	
Visit from Delphi to the cave of TROPHONIUS. Relates what passed there.	114
CXXIII. CLEANDER to GOBRYAS.	
Return to Athens. Report of the Athenian deputies. Victory gained by DEMOSTHENES over the Ambracians. Arrival of ZOPYRUS; his views. Character of CLEANDER's nephew CHARICLES.	118

LETTER

LETTER

CXXIV. CLEANDER *to* BAGOAS, *chief eunuch in the palace of* ARTAXERXES.

Sends a cargo of thirty virgins, whom he describes. Desires one may be presented to HYDASPES. Compliments the eunuch on his employment - - - - - Page 124

CXXV. GOBRYAS *to* CLEANDER.

Conference with PYTHON on the military preparations carrying on in the Persian dominions. Secret intelligence from Sparta. Instructions with regard to ZOPYRUS. - - - - - 127

CXXVI. CLEANDER *to* HYDASPES.

Some memoirs of the life and character of ASPASIA. - - - - - 132

CXXVII. CLEANDER *to* GOBRYAS.

Observations on SOLON's law against ingratitude, and the discretionary power lodged in the Athenian judges. - - - - - 137

CXXVIII. CLEANDER *to the same.*

The rise, progress, and balance of the Athenian constitution. - - - - - 143

CXXIX. CLEANDER *to* HIPPIAS.

The character and disposition of the Athenian merchants - - - - - 148

CXXX. CLEANDER *to* SMERDIS.

Tells him in what manner he observes the ceremonial part of ZOROASTER's law. - - - - - 152

CXXXI. ARTAPHERNES *to* CLEANDER.

Recalled from his government. Account of his family. Designs of the ministry. His esteem for CLEANDER. - - - - - 155

CXXXII. CLEANDER *to* GOBRYAS.

Relates a conversation with ZOPYRUS. - - - - - 158

CONTENTS.

ix

LETTER

CXXXIII. CHARICLES *to* CLEANDER.

Journey to Susa. Reception from HYDASPES and GOBRYAS. State of affairs at the court. Characters of GOBRYAS and TERIBAZUS. Of XERXES the prince royal, and his brother SOGDIANUS.

Page 163

Seventh year of the Peloponnesian War.

CXXXIV. CLEANDER *to* GOBRYAS.

The taking of Pylus by the Athenians. Besieged by the Spartans. Assault sustained by DEMOSTHENES the governor. PYTHON's advices out of Persia. ZOPYRUS ready to sail for Caunus. - 169

CXXXV. HIPPIAS *to* CLEANDER.

Account of the unsuccessful passion of HELIODORUS of Ephesus. 175

CXXXVI. CLEANDER *to* ALEXIAS.

The state of physic in Greece. Character of HIPPOCRATES and his works. - - - 181

CXXXVII. CLEANDER *to* HIPPIAS.

Conversation with ASPASIA concerning the influence of various forms of government on the manners of the women. - 188

CXXXVIII. AMORGES *to* CLEANDER.

The ill-success of ZOPYRUS's attempt upon Caunus; his conduct censured at court. - - - 196

CXXXIX. SMERDIS *to* CLEANDER.

Gives an account of the punishment of some Sabians, on account of their incantations; fears the influence of that sect; recommends the use of power to restrain all innovations in religion. Exhorts CLEANDER to take upon him the part of a missionary, in preaching up the doctrines of ZOROASTER to the Athenians. - 198

LETTER

CXL. CLEANDER *to* HYDASPES.

Account of a set of young Athenians, who have formed themselves into a society for their improvement in extemporary eloquence.

Page 202

CXLI. ORSAMES *to* CLEANDER.

Description of TAOCES his country seat. Conversation on the origin of nations. - - - 207

CXLII. CLEANDER *to* GOBRYAS.

Raising the blockade of Pylus. Spartans besieged in Sphacteria. Truce between the Athenians and Lacedæmonians. Dispositions of the parties at Athens. Character of NICIAS. Answer sent to PYTHON. Affairs in Thrace and Sicily. - - 214

CXLIII. ORSAMES *to* CLEANDER.

The Phœnician and Ægyptian Cosmogony exposed. The Magian explained and defended by TEASPES. - - 220

CXLIV. GOBRYAS *to* CLEANDER.

Lays open the views of the Persian court; instructs him to bribe CLEON. Copy of a letter from the king to CLEON. - 228

CXLV. GOBRYAS *to* CLEANDER.

Informs him, that a ship in the Piræus is ready to sail at a minute's warning, if his negotiation with CLEON should fail: assures him of his favour: speaks of the queen mother's death, AMORGES's vindication, and other occurrences. - - 233

CXLVI. CRATIPPUS *to* CLEANDER.

Instructions to the Spartan ambassadors: apprehensions for the garrison in Sphacteria. - - 237

CXLVII. CLEANDER *to* GOBRYAS.

Gives him an account, in what manner he has executed his commission with regard to CLEON: danger of his situation at Athens: presses to be recalled. - - 240

CONTENTS.

xi

LETTER

CXLVIII. CLEANDER *to* SMERDIS.

Expresses his doubts as to the morality of his conduct and employment :
desires some consolation from him. - - - Page 246

CXLIX. CLEANDER *to* GOBRYAS.

Detail of the negotiation of the Lacedæmonian ambassadors at Athens :
CLEON elected general ; and other matters. - - - 249

CL. CLEANDER *to* ORSAMES.

Conversation with ALCIBIADES on the rise and character of the
Sophist. - - - 258

CLI. CLEANDER *to* ORSAMES.

Account of a dispute between SOCRATES and PROTAGORAS the Sophist
in the Lyceum. - - - 264

CLII. SMERDIS *to* CLEANDER.

Is concerned for the disquiet of his mind ; exhorts him to leave his
employment in the present circumstances, as the only means of
preserving his integrity. - - - 269

CLIII. GOBRYAS *to* CLEANDER.

Arrival of the Lacedæmonian ambassadors : negotiation between
them and the king's ministers ; broke off by the latter. Of PYTHON
the Athenian agent, and other matters. - - - 272

CLIV. CLEANDER *to* SMERDIS.

On the art of divination. - - - 281

CLV. CLEANDER *to* GOBRYAS.

Athenians success at Sphacteria, and rejoicings for it. Preparations
against Corinth. Massacre at Corcyra. Reflections on the state
of the Persian affairs with regard to Greece. Renews his desire to
be recalled. Intelligence sent by PYTHON. - - - 289

CLVI. CLEON and DEMOSTHENES *to the Senate and people of Athens.*

Narrative of the action at Sphacteria. - - - 294

LETTER

CLVII. CLEANDER *to* CRATIPPUS.

Discourse with an Athenian on public inscriptions. - Page 298

CLVIII. CLEANDER *to* HYDASPES.

A conversation with EURIPIDES on the machinery of tragedies. Some reasons suggested, why the Athenians have recourse to fabulous story alone for their plots. Exhorts him to build a theatre at Susa. Sends him a sketch of a play entitled, CYRUS in Sardis. - 303

CLIX. SMERDIS *to* CLEANDER.

Endeavours to convince him, that oracles and divination have their rise from ARIMANIUS. Origin of evil according to the Magian theology. - - - 314

CLX. GOBRYAS *to* CLEANDER.

His conduct with regard to CLEON applauded; and his apprehensions of a discovery removed. Instructs him in what manner to confer with CLEON. ARTAPHERNES ready to set out on his Spartan embassy. Encloses the king's letter to that state. - 318

CLXI. CRATIPPUS *to* CLEANDER.

The unreasonableness of national prejudices. Character of ARISTOMENES the Messenian. - - - 316

CLXII. CLEANDER *to* SMERDIS.

Recites a discourse of SOCRATES on the immortality of the soul, in a visit to a sick friend. - - - 332

CLXIII. CLEANDER *to* GOBRYAS.

His uneasy situation at Athens; submission to the king's orders. CLEON's return from Sphacteria, and speech to the people. Assembly's decree about the prisoners, and answer to the Spartans' proposals of peace. NICIAS's ineffectual expedition to Corinth. CLEON's extravagant flights. Conference between him and CLEANDER. Advice about a general pacification - - - 337

CONTENTS.

xiii

LETTER

CLXIV. CRATIPPUS *to* CLEANDER.

Reflections on ARTAPHERNES's journey and commission. Massacre
of two thousand Helots. Expresses his detestation of such an act
of barbarity. - - - - - Page 349

CLXV. CLEANDER *to* HYDASPES.

Conversation with ARISTOPHANES on the turn of his comedies. - 353

CLXVI. ORSAMES *to* CLEANDER.

ARTÆUS visits him at Taoces; his thoughts on retirement. Characters
of PARMYS, AZANE, and the other companions of ORSAMES;
rejoices in his own felicity at having entered into a family untainted
with the vices of the age. Invites CLEANDER to share the pleasures
of the place and the company. - - - - - 362

CLXVII. CLEANDER *to* HARBAHAL of Sidon, *admiral of the Persian gallies.*

Congratulates him on his promotion: tells him, in what particulars
the Persian fleet requires a reformation. Some remarks on the
naval power and commerce of the Athenians: the former not to
be had without first acquiring the latter. - - - 367

CLXVIII. CLEANDER *to* SMERDIS.

The intercommunity of religious ceremonies amongst the Greeks.
Some particulars of their forms and manner of worship. - 374

CLXIX. CLEANDER *to* SMERDIS.

On sacrifices. - - - - - 379

CLXX. SMERDIS *to* CLEANDER.

Maintains, that a regard to our own happiness is a just and honourable
motive to the practice of virtue. - - - 383

CLXXI. CLEANDER *to* GOBRYAS.

Fragment of a letter; in which the king's illness, and the treachery
of TERITEUCHMES, and of the governors of Cyprus and Ægypt,
are alluded to. - - - - - 387

LETTER

CLXXII. INTAPHERNES *to* CLEANDER.

Solemnity of the king's birth day. Death and character of HYDASPES the chamberlain. - - - Page 389

CLXXIII. CLEANDER *to* HYLLUS.

Gives him directions as to the management of his farms and villa. 392

CLXXIV. CLEANDER *to* TERIBAZUS.

Expresses great satisfaction in being restored to terms of friendship with him. Enters into an account of the sources of wealth in Athens, and its revenues. Project for the improvement of the silver mines. Contributions levied on the allies. All the taxes paid in current money to the state, contrary to the custom of Persia. - - - 395

CLXXV. CLEANDER *to* GOBRYAS.

Surprised at the seizure of ARTAPHERNES in Thrace, and his arrival at Athens. Conference with CLEON on that subject. Speculations of the people about it. Delivers his own opinion of the cause and consequences of that event. - - - 402

CLXXVI. CLEANDER *to* GOBRYAS.

Debate in the assembly on the scheme of an expedition for the next year against the island of Cythera. Speeches of CLEON, DIODOTUS, EPIGENES, and ALCIBIADES. - - - 408

CLXXVII. SAPPHO *to* CLEANDER.

Compliments him on an ode, which he appears to have written upon her. Desires to be distinguished by the domestic virtues, rather than by those external charms which shine so much in poetry. 418

CLXXVIII. SAPPHO *to the same*.

Expostulates with him upon some liberties, which he is supposed to have taken with her character, and renounces all future correspondence with him. - - - 420

CONTENTS.

xv

LETTER

CLXXIX. CLEANDER to GOBRYAS.

Good effects, which the confining PYTHON has produced at Athens.
 Substance of the assembly's letter to the king. Gives the reasons,
 why ARTAPHERNES and himself have not exactly followed their
 instructions. Election of ambassadors for the Persian court.
 Their characters. - - - Page 422

APPENDIX.

CLXXX. CLEANDER to SMERDIS.

This letter (acknowledged to be a spurious one by the Translator,)
 contains a vision on the origin, progress, and revolutions both of
 ancient and modern physics. - - - 430

ATHE-

ATHENIAN LETTERS
OR, THE
EPISTOLARY CORRESPONDENCE

OF
AN AGENT OF THE KING OF PERSIA,
Residing at **ATHENS** during the **PELOPONNESIAN WAR.**

A. M. 3578. Third Year of the 88th Olympiad.

The sixth Year of the Peloponnesian War.

LETTER CII.

HYDASPES to CLEANDER

ALAS! CLEANDER, the throne of CYRUS has lost its firmest support, and our monarch the ablest of his ministers, in the person of MEGABYZUS. This great man expired, full of years and honours, at his palace in Susa, the fifteenth of this moon, with a circumstance attending his death, which rarely befalls those in his station, that both the tears of the prince and the lamentations of the people attended him to the grave. And indeed their sorrows were with good reason united; for the hereditary estates and

dignities, which descended to him from his grandfather MEGABYZUS, who assisted to destroy the Magian tyranny, and his father ZOPYRAS, who took Babylon, threw him under no temptations of complying servilely with the measures of a court to raise a fortune, or of giving up the interest of the crown, from which he derived his honours, through an affectation of popularity. At the same time, the virtue and generosity of his temper rendered him incapable of suggesting any counsels but such as tended to the mutual benefit of the monarch and the subject. His many shining qualities, and glorious exploits, are at present the reigning topick of our conversation. And though the remembrance of them rather serves to imbitter than allay our concern, permit me, in compliance with the general task, to indulge myself a little on a subject to which thou thyself mayst be in part a stranger, since thy acquaintance at court was not formed till the most active scenes of his life were over.

MEGABYZUS was educated under the eyes of his father in the regular and manly discipline of the ancient Persians; of all others the best adapted to rectify the heart. Hence he imbibed those principles of justice and fortitude, which carried him through the world with untainted integrity. He was early inured to the dangers of war, according to the custom of the young Persian satraps; and performed such services in his first campaigns, as recommended him to the notice of DARIUS, a prince remarkable for a superior skill in distinguishing the merit of his subjects. In the next reign, MEGABYZUS's favour was so far from being diminished, that, when XERXES undertook his expedition against Greece, he made him general of the land forces in conjunction with MARDONIUS; and, as a farther mark of distinction, allied him to the royal blood, by a marriage with AMYTIS, his daughter. As thou knowest that the ill success of the invasion of Greece was owing to the rash counsels
which

which conducted it, there is reason to believe, that MEGABYZUS took no greater share in the management of the war, than the duties of his office required from him; and even declined being concerned in a project, on which XERXES would have sent him, of plundering Delphi. It was in the happy reign of our present monarch, that the merits of this great man principally displayed themselves; for the wisdom of the prince never fails to shed a cherishing influence over the abilities of his servants. The first service which MEGABYZUS performed was no less than that of discovering and preventing the treasons of ARTABANUS, who, after taking away the life of XERXES, imputed the murder to his eldest son DARIUS; and when this detested calumny had brought undeserved punishment on the young prince, he continued his practices against ARTAXERXES, the next heir. MEGABYZUS, not content with distinguishing his fidelity by tracing out this dangerous conspiracy, gave strong proofs of his courage in a battle against the adherents of ARTABANUS, who raised a rebellion to revenge his death. He was afterwards thought the fittest person to command in Ægypt, where the natives had taken the advantage of these troubles to throw off their obedience to Persia, and were strongly supported by the Athenians. MEGABYZUS defeated the rebels and their allies in a battle near Memphis, and soon reduced them to surrender, upon this single condition, that their lives should be spared.

Thou wilt wonder that I pass over in silence a few succeeding years of this great man's life; let it suffice to say, that by a steady observance of duty through the remaining part of it, he expiated the short folly he had been guilty of, in departing from that strict submission to his prince which is required by the laws of Persia. Those who were acquainted with his high spirit, and high notions of honour, were perhaps less surprized than others at his indignation, to

see his successful services so ill requited, as that the Ægyptian prisoners, and INARIUS, their pretended king, should be put to death, contrary to the publick faith, which he had engaged to them for their safety. On his return to court, our monarch, who perhaps thought him not sufficiently humbled, or had a mind to put his fidelity to a trial, took hold of an occasion to banish him to Cirta, on pretence that he had violated a standing law of the empire, which enjoins that none should dare at any hunting to strike the beast, before the king had thrown his javelin. MEGABYZUS behaved himself with such resignation in his exile, that, by the intercession of his friends, he was restored to the royal favour, and employed to oppose the attempts of CIMON. The constant run of ill success, which attended us in every engagement with the Greeks, had so dispirited our soldiers, that all the conduct of MEGABYZUS could not inspire them with courage, in a battle which he ventured against the Athenian general on the coasts of Cilicia. This induced him to be a strenuous adviser of peace, that the empire might have leisure and opportunity to recover its losses. The conditions of the treaty, which goes by the name of CIMON's peace, were, as thou knowest, rather suited to the exigency of our affairs, than the honour or advantage of the empire, and occasioned at first great discontents among the people. But MEGABYZUS both foresaw and foretold the advantages which must ensue to us, when the Greeks, delivered from foreign wars, would in all probability turn their arms against themselves. This always made him attentive to the progress of those disturbances, which the restless ambition of the states, where thou residest, perpetually excites. He employed ARTHMIUS of Zelis to foment the quarrels between Athens and Sparta; and when the war now carrying on was ready to break out, proposed in council, that thou shouldst be sent to watch over the counsels of Greece. Thou gavest him so much satisfaction in this employment, that on his death-

death-bed he spoke of thy abilities in the strongest as well as the kindest terms, to the king himself, who did him the honour of a visit.

And in truth, my CLEANDER, thou hast occasion for the patronage of all thy friends. TERIBAZUS, the treasurer, whose crafty insinuating temper thou art not unacquainted with, privately impels that positive old counsellor, the master of the posts, to spread about disadvantageous reports of thy conduct. They give out, that thou hast indeed transmitted the news of the Piræus with tolerable exactness; but neither raised up friends to Persia, nor penetrated into the secrets of the Athenian counsels. That, instead of joining with CLEON and his faction, whom it is our interest to support, as they desire the continuance of the war; thou conversest with none but those who declare for peace, and even minglest in their cabals. PETISAS, the eunuch, and ARTASYRAS, keeper of the records, do thee ill offices. The chief aim of this foolish intrigue, of which I have taken some pains to get to the bottom, is to contrive thy removal from Athens, that one TIMOCLES may be thy successor. He is a rhetorician of Eubœa, who having fled his country for debt, has rambled over most part of Greece, and procured recommendations to some of the satraps here. He appears, from the little I have seen of him, to be a talkative conceited pedant, pretending to great correspondencies in Greece, and to be well skilled, not only in the politer arts, which have been his study, but in the politicks of each republick, and the dispositions of the ruling men. He is a constant attendant at the tables of several of our satraps, to whom he pays an assiduous court, by flattering every splendid vanity, and complying with each fantastick humour of his patrons; the never-failing arts by which a parasite and sycophant finds means to shut the doors of the great against modest worth. I can assure thee, that
the

the calumnies of thy enemies make no impression upon the mind of our sovereign. He has supported the remonstrances of GOBRYAS, by such express orders to the treasurer concerning thy remittances, as he will not dare to disobey. That honest minister is employed in the friendly but disagreeable office of settling the affairs of MEGABYZUS's family, which are much disordered by the infamous practices of APOLLONIDES, the physician. I know not how to explain to thee, at this distance, such a complication of guilt. That Coan wretch has dared to pollute the honour of the royal blood, and stain the bed of his master and benefactor with adultery. But let me draw a veil over this scene of iniquity, and only wish that the name of AMYTIS may not descend to posterity in the annals of the family of ACHUMENES. The bare touching this subject renews my grief for the loss of so able a minister, which those alone are capable of feeling as they ought, whom history and experience teach how much the influence of one superior genius contributes to the happiness of nations*. Farewel.

From Susa

P.

* It is not improper to observe here once for all, that the principal facts in these letters, relating to MEGABYZUS and his family, are likewise mentioned, though with less accuracy and fewer circumstances, in the fragments of CTESIUS, which are usually printed at the end of HERODOTUS. The confirmation which those fragments receive from our collection, will probably give the reader a better opinion of the CNIDIAN physician's veracity, whose fabulous accounts of India have greatly sunk the credit of his Persian history; though one would imagine that his long residence in the court of ARTAXERXES MNEMON, and his personal favour with that prince, must have enabled him to compile it from the most authentick materials. Note by the Translator.

LETTER CIII.

CLEANDER to ORSAMES.

I HAVE taken all opportunities of improving my acquaintance with SOCRATES. The several conversations I have had with him, on the subject of religion, give me no reason to repent of it. And this thou wilt perhaps think strange, when I ingenuously confess to thee, that he has unsettled the favourable sentiments I entertained before, of every known mode of popular worship established on the earth: such is either the dexterity or the force of his reasonings. We walked out together the other day in a very speculative mood, at some distance from the city, towards the shore, where we surveyed the ravages which the sea has lately made on the opposite coast of Eubœa. It was a melancholy prospect to observe trees torn up by the roots; the hopes of the husbandmen floating on the surface of the waters; and as the scene made a strong impression on my fancy, so it called up my compassion. I could not help crying out, in a fit of very humane enthusiasm, “ Good Providence! why dost thou suffer the evil principle to deform and desolate thy works! “ How will it glad the universe to see the day, when the power indulged to this being shall submit to thine!”

SOCRATES interrupted me, while I was running on in my complaints; “ And pray, (said he,) CLEANDER, do you know the intention of the Creator, in producing that infinite variety of weeds and insects, which follow one another in numberless successions every hour, and which suffer as much from the tread of the thinking

“ ing philosopher, as of the heedless peasant? These always seem
“ superfluous, and are often inconvenient to us; and yet doubtless
“ have their use and importance in the system. Are you acquainted,
“ (continued he,) with the design of the shipwright in each rope,
“ sail, or timber, that contributes to the building of a galley? And
“ yet you can trust to his discretion and experience in such matters.
“ Perhaps the tone of every string upon the Dorick harp may, when
“ separately taken, be jarring and unpleasant; and yet their sounds
“ are so exactly proportioned to each other, as to compose the most
“ striking and engaging melody. Will you then place less confi-
“ dence in the mechanism of the divine artist, than in that of a
“ shipwright? Or, because you know more of the harmony of an
“ harp than of the universe, will you doubt the skill of him who
“ formed the musick of the spheres, and preserves the minutest
“ atom that lies under our feet, or the largest orb that rolls over
“ our heads, in its proper situation?” “ The submission you re-
“ commend (returned I) is a good maxim.” “ If then (answered
“ he) you are by no means master of the volume of nature, why
“ should you pretend to criticise it? If you are persuaded of the
“ Deity’s existence and omnipotence; of the boundless wisdom, be-
“ nevolence, and rectitude of his nature; satisfy your doubts with
“ the rational as well as pious, solution, that whatever happens,
“ either in the natural or moral world, with respect to its ultimate
“ tendency, and the good of all, operates as it ought to do. And
“ that oriental doctrine of the future resignation of power to be
“ made by ARIMANIUS to OROMASDES, is neither more nor less
“ than a figurative or allegorical manner of expressing this plain
“ truth. Who knows but the guardian genius of our state may
“ have turned the inundation, resulting necessarily from those ge-
“ neral laws by which matter is directed, on the coast of Eubœa,
“ where its consequences are less fatal than they would have been
“ on

“on that of Athens? Perhaps, therefore, we have reason to be
“particularly thankful. Let that be as it will; it is agreed that
“storms and tempests are of service in clearing the atmosphere from
“vapours: and why may not earthquakes and torrents, however
“they injure and distress us for a while, answer some unknown
“purposes of lasting benefit? Of these things we are both incompe-
“tent and improper judges.”

“I see (interrupted I) what you aim at: you would argue that
“all evil is partial, and not absolute; that what we see of it arises
“not from any malevolent being, counteracting the good one, but
“from the original scheme and constitution of things. At the same
“time you must own, that uninterrupted tradition, one of the most
“universal and acknowledged arguments for the belief of a Provi-
“dence, speaks as strongly in support of the opinion which you con-
“trovert. This opinion has been long held by the Persians, and many
“other nations of the world. For they thought (and rightly I
“believe) that evil in no shape whatever could be derived from God:
“they thought, that as he is perfectly good, he could never intermix
“the least share of it in his works; and as he is perfectly wise,
“they imagined, if the whole had depended on his will, he would
“have been careful to contrive it better.” “From such narrow
“and contracted views of the system (replied SOCRATES) men
“have conceived it necessary to suppose an ARIMANIUS, in order to
“clear difficulties; little apprehending that all evil, like the viper,
“carries along with it an antidote for the poison it sheds. We find
“vice, or moral evil, is attended with pain, or natural evil: by this
“means men are brought to a sense of what is right, and natural
“evil in its turn produces moral good. By another revolution, very
“obvious and frequent, moral good brings forth natural good; and
“that, producing riot and excess, again brings forth moral evil.

“ Such is the revolving condition of things ; nor is any part of the
“ creation calculated to unhappy ends, in the whole golden chain of
“ causes and effects, which hangs down from heaven to earth, and is
“ fixed to the foot of Jove’s throne. You see there is no occasion
“ for the bad principle, to account for appearances in morals or in
“ physicks. It is then highly reasonable to believe there is none.”
“ But, (said I,) to wave the supposition of a malevolent being
“ existing from all eternity ; methinks another opinion is not absurd,
“ which is derived from ancient tradition, that before the formation
“ of the world out of Chaos, a certain spirit of high order revolted
“ from his allegiance to the Deity, and drew off with him a large
“ number of demons. These perpetually endeavour to disturb the
“ regularity of the universe, and are more especially employed in
“ haunting the ways of men, and suggesting to us those iniquities,
“ which may reduce us to the same state of misery with them-
“ selves.”

“ Even this sentiment, answered SOCRATES, appears to me liable
“ to such difficulties as sufficiently explode it ; although it is secure
“ from the great variety of contradictions, on which the other is
“ founded. It is improbable, that a being so excellent in rational
“ endowments, and therefore sensible of his own finiteness, should
“ entertain a thought of rebelling against the infinite Providence.
“ We find even men, frail and short-sighted as they are, exposed to
“ innumerable unruly appetites, and ever complying with their im-
“ pulse, are, when they commit vice, far from meaning to affront
“ the Deity, and only design to gratify a craving and tormenting
“ passion. Such beings, as the revolted ones you speak of, could
“ not then be so absurd, as to attempt dethroning that power who
“ raised them from nothing, and by whose goodness they sub-
“ sisted ; and as they were of so sublime a nature, they could be
“ open

“ open to no passion, but the more refined one, of ambition or of pride.
“ From the faint attacks of both these, the purity of their judg-
“ ments would preserve them: in the former case, a just sense of
“ the divine perfections; in the latter, of their own. Else, I would
“ ask, of what value is exalted reason? But granting there is this
“ commonwealth of evil spirits existing in the vast expanse; yet I
“ doubt whether they are suffered to break in upon the borders of
“ our world. To speak plainly, I must think their agency here not
“ only neither terrible nor troublesome, but entirely unnecessary.
“ Our virtue is sufficiently assaulted by internal passions or external
“ allurements; and reason often quits the field, unequal to the
“ combat. It is to be presumed, therefore, if these spirits are per-
“ mitted to ensnare mankind, that the good Being gives us, in those
“ moments, an extraordinary power, to assist our reason in withstand-
“ ing the extraordinary temptations which engage our appetites.
“ So that, admitting the fact to be as you state it, we are just in
“ the condition in which we were before, as to the proportion of
“ *temptation* to invite transgression, and of *reason* to support virtue.
“ Hence I maintain that the agency of these beings is unnecessary;
“ and as the wisest of all Beings can do nothing that is superfluous, I
“ must think the opinion is an error, however supported by tradition,
“ or enforced by authority. The truth is, the belief of the evil prin-
“ ciple (as I have already explained to you) arose from the con-
“ jectures of Ignorance; and the worship of him arose from the
“ suggestions of Fear; the two fatal ingredients of Superstition, which
“ begins in the first, and terminates in the last. For the understand-
“ ing and the passions reciprocally misrepresent objects, and serve
“ to confirm one another in their mutual mistakes. I hardly ima-
“ gine this idolatry took place soon after the creation of things, or
“ early in a state of innocence and nature. The human race would
“ be pleased in the beginning with the freshness and novelty of all

“ around them. They would address themselves to the good prin-
“ ciple, in songs of thanksgiving ; and as, during their artlessness and
“ simplicity, scarcely any natural evils, and no moral evils appeared,
“ they would not turn their thoughts or adoration to the bad prin-
“ ciple. And indeed it is rational to suppose, that it would be in
“ the infancy of an undepraved world, as in the infancy of man.
“ We should be more governed by hope, a passion that attends the
“ harmless and unpractised, than by fear, a passion that grows only
“ from disappointments and experience. Afterwards, when regular
“ societies were, by degrees, scattered over the face of the earth,
“ natural evil increasing with the improvements of art and the
“ fantastick elegancies of life, and moral evil springing up from the
“ refinements of policy and the jarring interests of private persons
“ and of nations, mankind became dissatisfied with the dispensations
“ of Providence, not apprehending they had brought these cala-
“ mities on themselves ; endeavoured to search for the cause of
“ them ; and at the last dressed up in their affrighted imaginations that
“ airy vision of the malicious being. Thus stands the origin of the
“ opinion, whose progress I take to have been this :

“ When the difficulty of accounting for the phænomenon of evil
“ was first started in the minds of men, they thought their God was
“ enraged with them, believing he had the seeds of peevishness
“ within him as well as they ; and in order to mollify him, they
“ worshipped him under the particular consideration of his angry
“ actions. This was done in many countries by the worship of
“ evil characters recorded in their histories, which were thought
“ to be emblematical of the wrathful agency of the Deity. In Tyre,
“ and in Carthage, (a Tyrian colony,) they still continue to offer
“ human sacrifices to SATURN, or MOLOCH, who probably was
“ once a cruel tyrant in that kingdom, and adored upon his death, to
“ prevent

“ prevent him from persevering, in another life, in the malevolent
“ dispositions he had shewn to his people in this. The worship of
“ SATURN was afterwards interpreted to bear a general allusion to
“ the disorder observed in the system, and regarded only as a pecu-
“ liar manner of appeasing the anger of the one Deity. The case
“ was the same in Ægypt as to the worship of TYPHON, who, in
“ his historical capacity, was the disturber of his country, as OSIRIS
“ was the benefactor of it; in his allegorical, he was the burning
“ heat of the sun producing drought in their lands, and the anger
“ of the Deity exerting itself in the punishment of the world. But
“ when men saw an uninterrupted train of evils come in upon them,
“ instead of here and there an inconvenience or a mischief as at first,
“ they thought these different operations could not be derived from
“ one cause; when to remedy the seeming inconsistency, they im-
“ puted the good effects to one being, and the evil to another.
“ Hence they implored the assistance to the one, and deprecated the
“ resentment of the other; never reflecting, that however they
“ might hope to soften a being various in his temper, it was absurd
“ to intreat or expect compassion from one perfectly malicious.”
“ I am very much obliged to you, SOCRATES, (said I,) for your
“ unreserved disquisition of this matter; and since we have entered
“ so fairly and insensibly into the subject of idolatry, I wish you
“ would go on with it.” “ We are now (answered the philoso-
“ pher) returned to the city, and my engagements call me to a sym-
“ posium with ALCIBIADES. But I flatter myself another oppor-
“ tunity will soon be offered to us.” And so we parted.

Whether there was any weight in these reasonings thy penetra-
tion will inform thee. Thou wilt at least judge from hence, how
freely SOCRATES discourses on every point of moral instruction and
popular belief. For my own part, I was silenced, not convinced
by

by his arguments ; or if I were convinced, I was unwilling to be converted by them.

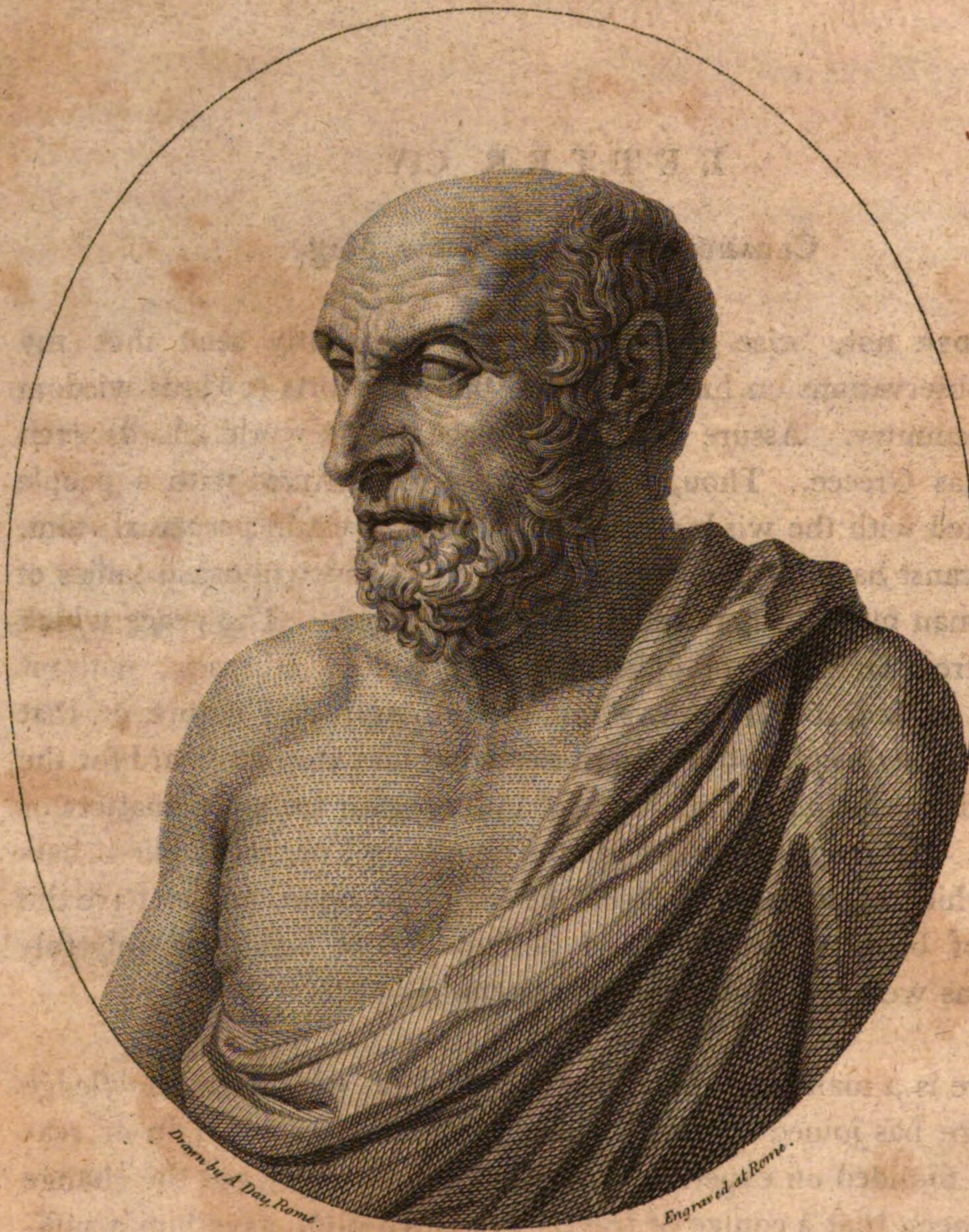
The detection of error, ORSAMES, is as necessary to the confirmation of truth, as the contemplation of vice to the practice of virtue. And yet I question, whether it be worth while to think for ourselves upon these matters, to reform speculative errors, and depart from received opinions. Such inquiries expose a man to various censures. The discreet upbraid him with imprudence, the prejudiced with absurdity, the dull with affectation, and the bigots with impiety. In Greece indeed there is one circumstance attending these studies, which prevents the ill consequences that might otherwise arise from them. For the philosophers, not esteeming the people fit to be admitted into their Arcana, lay it down, that truth is intended for private entertainment, rather than for publick utility ; as if it were like the water of the Choaspes, whose refreshing draughts are indulged to none but the sovereigns of Asia.

C. I might hope to soften a being various in his temper, it was absurd to intent or expect compassion from one perfectly malicious. I am very much obliged to you, Socrates, (said I,) for your unreserved disposition of this matter, and since we have entered so fully and usefully into the subject of idolatry, I wish you would go on with it. We are now, (answered the philosopher) returned to the city and my engagements call me to a position with Aristarchus. But I flatter myself another opportunity will soon be offered to us. And so we parted.

Whether there was any weight in these reasonings, thy penitence will inform thee. I will at least judge from hence, how freely Socrates discovered on every point of moral instruction and popular belief. For in every point I was silenced, not convinced by

by his arguments; or if I were convinced, I was unwilling to be converted by them.

The detection of error, Grassius, is as necessary to the promotion of truth, as the contemplation of vice to the practice of virtue. And yet I question, whether it be worth while to think for ourselves upon these matters, to reform speculative errors, and depart from received opinions. Such inquiries expose a man to various censures. The discreet upbraid him with impudence, the prejudiced with absurdity, the dull with affectation, and the hasty with impetuosity. In Greece indeed there is one circumstance attending these studies, which prevents the ill consequences that might otherwise arise from them. For the philosophers, not esteeming the people fit to be admitted into their Academies, lay it down, that truth is intended for private entertainment, rather than for public utility; as if it were like the water of the Ganges, whose refreshing draughts are indulged to none but the sovereigns of Asia.



Drawn by A. Day, Rome.

Engraved at Rome.

DEMOCRITUS.

From a Bust in the Museum at the Vatican

LETTER CIV.

CLEANDER to SMERDIS *the Mage*.

WONDER not, wise SMERDIS, that I frequently send thee my observations on human nature, and its efforts towards wisdom in this country. Assure thyself, no place in the world affords such variety as Greece. Thou, who art used to converse with a people contented with the wisdom of ZOROASTER, livest in perpetual calm. Thou canst have no conception of the turns and whimsical sallies of the human mind, where full liberty is indulged. The peace which arises from an union of opinion, is like a dead still sea; without danger indeed, but it shows not the strength and nature of that element. In this place if a man preserve but an external regard for the gods, the principles of philosophy and religion are mere matters of choice. He may take what master he pleases; or, if he like it better, (which some have affected,) he may take none, and so have the credit of being self-taught, and perhaps too of being the only follower, as well as founder, of his system.

There is a man of no small note at Abdera, who to a knowledge of nature has joined that of mankind. By a constant train of reasoning, founded on experiment, he attained the one; and the change of manners, that a course of travels presented him, gave him a sufficient insight into the other. The result of this improved genius is something extraordinary; he very much affects solitude, but with no design towards serious speculations; nothing is farther from him: he shuns men, not to avoid the gaiety of conversation and the impertinence of mirth, but because he can enjoy himself better, and
be

be merrier without them. Nobody laughs more heartily at a jest he has just heard, than this philosopher does at his own ordinary reflections. His imagination affords him a constant supply of ridiculous images; but if one of his neighbours interrupt his merriment by falling in his way, he turns the laugh upon them. It is to no purpose to tell him they are disposed to be serious; that they expect his condolence for the loss of their treasure, the failure of a vintage, or the death of a relation. He knows no passion but one; and whatever turn of mind their fortune gives them, his is always to be merry. In short, if he hears that an heir is born, or a family is extinct; if he be told of new honours conferred, or disgrace falling upon a great man; of the success of an army, or its defeat; his laughter is equally immoderate. This philosophick turn has something so particular in it, that the whole town agreed to send for HIPPOCRATES to cure him of his frenzy. The physician, upon his arrival, found him in the laborious employment of dissecting animals, and was received with a loud laugh; which however was so far from convincing him of his patient's disorder, that, after some conversation with him, he turned back with indignation, and said, he was the only man amongst them in his sound senses.

Thou, my venerable friend, whose composed mind is as the serene brightness of the moon, wilt almost fancy this extravagant character is of my own forming. But I assure thee I have heard also of another master in philosophy of a direct opposite turn, who weeps at every thing which raises the mirth of the odd citizen of Abdera. I cannot tell which of these two to prefer; and it is impossible to approve both. But I think if that learned physician had confined them together, till they had reconciled their systems to each other, he would have taken a reasonable method of bringing them to that moderation which thou art too well acquainted with, either
to

to let the vice and misery of our species subject thy mind to perpetual melancholy, or the vanities and follies of it be the materials for thy sport and merriment. Farewel.

H.

LETTER CV.

ARTAXERXES *the King* to CLEANDER.

THE satisfaction which you have given us, by your diligence and abilities in the discharge of your employment at Athens, hath been so great, that we have not only ordered our ministers to signify it to you in their dispatches, but bestowed several marks of our royal favour upon you, as a just reward of your faithful services.

We do not doubt of the continuance of that zeal and industry which hath hitherto appeared in your conduct; and have therefore thought fit to entrust you with an affair of the highest importance, which demands as much secrecy in the management, as speed in the execution. You cannot be ignorant, that during the time of our royal father, the people of Bœotia, particularly the Thebans, were well affected to the Persian cause, and, even in opposition to the rest of Greece, made the submission of earth and water, which was demanded of them; persevering in their fidelity to us inviolably, till the unfortunate battle of Plataea. We have lately received undoubted intelligence, that notwithstanding the change which happened at Thebes, soon after that action, and the general notion, that the city is entirely devoted to the interest of Lacedæmon, there still subsist great remains of the old Median faction, who want nothing but encouragement from us, and supplies of money, to take the

government into their hands. Upon these grounds we direct you, that without the least delay, or staying for further orders, you set out for Thebes; and if you find things in the condition in which we have reason to believe they are, you must concert, with the descendants of TIMAGENES and ARTAGINUS, (families well known for their adherence to our interest,) those alterations in the senate and magistracy, which may bring that state back to its former measures. It will then be easy for you to prevail, that we may be admitted into the Peloponnesian league, or at least the Bœotian confederacy; and that a proper place of arms, as the fortress of Elatea, may be provided for the reception of the troops we shall send to their assistance. We have ordered our treasurer TERIBAZUS to send you, by the ship which conveys this packet, remittances sufficient to enable you to put our design in execution; and so not doubting that you will exert your utmost industry and abilities to accomplish this important service, we recommend you to the protection of OROMASDES.

Given at Susa the palace, the 22d of the moon Aban, in the 41st year of our reign.

P.

LETTER CVI.

CLEANDER to ORSAMES.

I MET SOCRATES very lately returning from a sacrifice, at which he had been present with many others in the temple of Minerva. "I esteem myself extremely fortunate, (said I,) in meeting you at a season so opportune for religious speculations. You know the claim which I have upon you; and though various things have passed since our last conference, in the daily course of business and conversation in which we are engaged; yet I assure you, my thoughts have often recurred to the matters you insisted on." After some recollection, the philosopher began thus: "That the best things are liable to the greatest degeneracy, is a very evident maxim; because in their original formation they are furthest from it. The step from one degree of imperfection to another, is not so striking as the fall from perfect purity to absolute depravity. The state of religion in the world comes up to this observation. When it was sent down from heaven, it was amiable as its divine author, agreeable to the conclusions of reason, and the surest ally of it; in a word, every way suited to that plan of action which is best for moral agents. But now it has contracted intricacy, and thrown off its simplicity; it has adopted severity instead of cheerfulness; and though, according to the fair exemplar engraven on the untainted mind, it was the most unfit cover for the purposes of guilt, it is become the common instrument of iniquity and dissimulation. These are the corruptions of weak heads and unsound hearts. The former have made religion an absurd thing, and the latter an immoral one. Like an useful medicine, it was first spoiled by the mixture of superstition, which

intoxicated the reason, and then vice applied it to poison the manners of mankind. Indeed, no thorough reformation in the practice of the world can be expected, unless the theory and foundation of virtue is regulated better; and while the belief of Polytheism prevails over that of the unity, it is impossible to establish either. For till a just notion of the nature and attributes of God is popularly taught, the only strong basis of moral speculation is wanting to support the edifice of moral conduct. Whenever that principle is inculcated, fictitious deities will be abolished; and we shall perceive it to be with improvements in religion, as it may some day or other be with physicks, effects, before imputed each to a particular cause, will be ascribed to the true general one; for the more we know of nature and morality, the simpler we find both.” “By way of introduction, (said I,) SOCRATES, to your thoughts on the rise of idolatry, to which your discourse has now brought you; let me ask you, whether it is not probable, that God would, in condescension to human infirmities, when first he settled man, that slow and shallow reasoner in the world, make some supernatural revelation of himself to him, in a manner that should affect his senses.” “I was going to have suggested the same remark, (answered he;) and it is from hence we may trace the origin and progress of that worship, which, though struck out in the wildness of barbarism, has been confirmed by the sober policy of legislators. For after God had put us on the right track, it is reasonable to suppose, he would withdraw all sensible manifestations of himself, and suffer the speculative improvements of men to keep pace with their practical. Nevertheless, tradition would be unable to maintain genuine and unadulterated sentiments of him. The gross conceptions of men would still be seeking after some visible emblems or symbols. In such circumstances, they would most readily regard the sun, whom they found to be the great dispenser of light and warmth, as the vicegerent of Providence in the system,

system, to whom the divine energy was more especially communicated. They would consider the moon too as advancing the fruits of the earth by her milder and qualified beams; and in a subordinate degree would reverence the stars and planets. I would even carry this fondness of the early ages for sensible exhibitions much farther. For because the splendour of these celestial fires would sometimes be withdrawn from us by their necessary courses, or concealed by clouds and tempests; it was not unnatural to have recourse to symbols of our own making, and to address ourselves to ordinary terrestrial fire. This would be indeed the emblem of an emblem; and when once men were adding to their number, one may without difficulty conceive how soon the generality would be distracted with them, and fix their devotion on that object, which was designed only to raise the attention. In considering the several parts of the œconomy, after having paid so much honour to the active powers, they could not neglect the subject of their genial operations, the earth. And so, in process of time, they fell down before the elements which compose the world, then plants and animals, in short every thing derived from them, and adored the parents in the offspring.

“Such would be religion in a state of nature, unassisted by priests and temples, unadorned by offerings and ceremonies. But when once the arts of life were growing in the world, the rude inventor of a plough, the first sower of grain, the architect of a sorry hut, would after their death be commemorated in mournful rites, and worshipped out of gratitude. Encouraged by the invention of these arts, men would by degrees unite themselves in a social state. They would build cities, divide property, form communities, go out together to oppose their enemies. Hence legislators, magistrates, and generals would arise; and those who, by their artifice or abilities, could

could gain superior dignity and esteem, would be followed by the vows and intreaties of the people into another state, as soon as they were departed from this. An imagination that these heroes were capable of continuing their good offices to their friends in a future life, how quickly soever it may be suggested by the belief and desire of immortality incident to all men, would be the more obvious, if any tradition were remaining in the times we speak of, that good spirits were formerly sent down by Providence to watch the earth and its inhabitants, and open any peculiar commissions to mankind. And now theology became more complicated every day.

“ The names of the sun and moon were first bestowed on a good king or queen as a compliment, to intimate, that they resembled those bodies in their beneficial effects. Afterwards, when the adoration of deified mortals was to be advanced into popular establishment, their names were given to these celestial luminaries, instead of the name of each luminary being given to them. It was said too, that they resided personally in different stars; and hence every country has adapted the sphere to its distinct heroes. Thus the transition was very easy from one sort of worship to the other. In more refined ages, the crafty legislator pretended, that his authority came from some old local hero, who had been raised into a tutelar god, either by the superstition of the worshippers for his memory, or their pride in thinking they deserved his particular regard. To these gods, both family and national sacrifices and prayers were offered, agreeably to their various historick tempers. We have already observed how, during the worship of the natural divinities, they prostrated themselves before the elements of the sensible or irrational system. Analogous to that was the respect shewn to the elements of the rational or intellectual, which took its rise from the human apotheosis. They adored justice, fortitude, compas-

compassion, and those good qualities of the mind that had exalted the characters of heroes." "The oddest of all worship, (said I,) is that performed to brutes by the Ægyptians. I have taken some pains to inquire into it; and once I received a very ingenious and elaborate letter* on this subject from a friend of mine, now travelling through the nomes of that country, whose parts and learning I esteem highly. But I should be glad to know, whether your notion of it is the same with that which has been taught me." "I thank you, (answered SOCRATES,) for mentioning a topick so material to our purpose; for some time ago I questioned a learned Athenian who had travelled into Ægypt, and received satisfactory information concerning it. Briefly then, it was indebted for its beginning to the animal hieroglyphicks, intended to express the histories and powers of their ancient deified heroes. These pictured symbols, which were emblematical of their characters, both before and after the apotheosis, being changed into living ones, that devotion, which was designed to be conveyed through the medium of the figure or animal to the god, was at last paid ultimately to the animal. From hero-worship is derived an infinite variety of legends and fables, to disguise the real objects of it; for when men began to reason on these points, and applied their natural understandings to examine matters of religion, they thought it absurd to deify their own frail and imperfect species. The priests (who were originally appointed by the legislators of governments and commonwealths to serve many purposes of use to society) sounded an alarm at these inquiries, which struck at the most lucrative part of superstition. This occasioned their pretending, that the greater hero-gods were expressive of the several attributes of the first cause. And in Ægypt particularly, they invented the physical mythology, and new alle-

* See Letter lxxv.

gorical ceremonies to conceal the foibles and moral blemishes recorded in the histories of their heroes and tutelary deities." "These accounts (returned I) are very plausible, and coincide nearly with what I have heard. But give me leave to ask your thoughts on the dispute so much agitated between the Greeks and Ægyptians, whether Greece borrowed gods from Ægypt, or Ægypt from her? Several treatises have been written on both sides, and copies of them have been transmitted to the learned in both nations. EURYDAMUS, the chief priest in the temple at Eleusis, has gained great credit by his performance in defence of the Grecian claims. I am told a priest of Heliopolis has lately written an answer to him."

"It is a dispute (replied the philosopher) in which no man of sense interests himself, and which concerns only those formal antiquaries who lay much weight on points of imaginary moment. To me it seems wrapt up in impenetrable darkness; and to this the forgeries produced on both sides have not a little contributed. If I have any opinion on the subject, it is this: since it is generally allowed that Ægyptian colonies settled here, I think it likely, that the science of religious rites, and the characters of heroes fit to be made gods, with the names proper to be given them, were brought from thence, and applied to persons in our own country. Many reasons might be offered in support of this sentiment; but I wave going into a detail of them; and thus you have my thoughts on the origin and progress of idolatry, a subject, the curiosity of which is inferior to nothing but its importance. I have delivered myself openly to you, who are my friend; as some would say, *dogmatically*, and not after the manner of those cautious conversations which I hold in publick with the sophists.

If

"If you would know why I profess not these things, and undeceive mankind, I answer, it is against my principles to disturb the religion of my country. Wise men in every age are acquainted with all that I have communicated to you; and when they meet with a fair opportunity to work, or a fair disposition in their neighbours to bear a reformation, let them zealously endeavour to effect it; but gradually, and not at once; but gently, and not forcibly. Let them address their arguments to the reason, without using such methods of conviction as may stir their own passions, or excite the stubbornness of mankind." Thus SOCRATES discoursed, while I was lost in admiration of him.

C.

LETTER CVII.

CLEANDER to GOBRYAS.

I HAVE received a letter from HYDASPES the chamberlain, which contains the melancholy news of MEGABYZUS's death, and some friendly cautions with regard to my own safety, now endangered by the intrigues of my powerful enemies. Less solicitous for my private welfare than for that of Persia, I poured out my supplications to OROMASDES, that he would not permit the detested author of ill to bring any farther misfortunes on the empire, when he ought to be satisfied with having deprived ARTAXERXES of his wisest counsellor. I had scarcely time to recover myself from the impression which this fatal event made upon me, when a bark, sent expressly from Ephesus, brought me a dispatch, signed with the king's own hand, and sealed with the royal signet, which enjoins me immediately to repair to Thebes, to foment the practices of the Median faction in that city. I own to thee, noble scribe, I was not less surprised at the order itself than the manner of wording it, and my own designation for the business. The Thebans have been reputed by the most understanding people here to have been, ever since the change in their government after the defeat of MARDONIUS, firmly attached to the Lacedæmonians, who have laid them under stricter ties by sacrificing Plataea last year to their resentment. The king's letter is drawn in short and general terms, giving me no particular directions to what persons I am to apply, or what offers I am to make those who shall be ready to assist me. It is likewise unaccompanied with any letter or explanation from the ministers, as thou knowest is constantly practised in a business of this nicety and importance.

importance. All these circumstances induce me to think, not only that thou wert unacquainted with it, but that the whole is a contrivance of my enemies to remove me from a place where a five years' residence enables me to perform the duties of my station, to another, where I have no correspondence, and can hope for no success. But as I shall always esteem the king's orders, however obtained, too sacred for me (his poor slave) to dispute, I shall take a journey to Thebes in the retinue of an Athenian agent, who is sent thither to treat of an exchange of prisoners. From thence you may expect to hear of me. In the mean time I presume to hope, that, under the shadow of thy protection, I may find a secure shelter from the calumnies of my opposers.

ATHENIAN NEWS.

The plague is renewed at Athens, and spreads daily. The Peloponnesian forces assembled at Corinth under AGIS king of Sparta, but were prevented from invading Attica by the earthquakes which have happened there, as well as in several parts of Eubœa and Bœotia. In this city, part of the fortifications, and some publick buildings, particularly the Prytaneum, were thrown down by the violence of the shocks. Two thousand Athenians in sixty gallies, commanded by NICIAS, after making an unsuccessful descent in the island Melos, passed over to Oropus, and advanced to Tanagrum in Bœotia, where, receiving a reinforcement out of Athens, they defeated the natives, and set up a trophy.

P.

LETTER CVIII.

ORSAMES to CLEANDER. *From Bubastus.*

HERODOTUS has accompanied me through the Delta; for having visited Ægypt a second time, he now is taking another journey into the east, in order to complete that noble work, which was read with applause at Athens some years ago; and to collect materials for a particular history of Assyria and Babylon, which the world may one day expect from him. There is a city of ancient fame in Palestine, lately rebuilt by the favour of our august monarch, after it had lain in ruins for several years from its destruction under the later Assyrian kings, which he designs to see in his way.

In our return from the pyramids, we came directly to Sais, a place of such fame and antiquity that no curious traveller would omit seeing it. The night we arrived there, the grand festival of the lighting of lamps was solemnized, which is observed after a peculiar manner. All the houses throughout the town of Sais are illuminated with rows of lamps set round the windows on the outside, at which time a great sacrifice is performed to the guardian Deity of the place, to which as many as can conveniently resort from all parts of Egypt. But those who cannot be present there at the celebration of it, neglect not, wherever they are, to solemnize the night, and to set out lights before their houses. By this means, not only the town of Sais, but the whole country of Ægypt, is illuminated on that night. The Deity, in honour of whom the festival is kept, is called by the Greeks, MINERVA; but, if I conjecture right,

right, with the Ægyptians is no other than their Isis, who, as I have elsewhere hinted to you, is made universal nature, though differently specified, and partially considered, upon different occasions, under the several powers and attributes which the Greeks ascribe to their respective divinities. The use of lamps and torches, both in religious worship, and for the purposes of common life, were (the Ægyptians say) originally their invention, and first received from them. But however that be, it is certain they had them very anciently in their religious revels and ceremonies; and the application of them to the mysteries of their worship, among other divine symbols, has rendered the symbol itself so sacred in the hieroglyphicks, that a lamp in that picture-character implies the whole mystery of the Ægyptian religion. From the use of torches and lamps, thus introduced into their religious ceremonies, came the practice of burning them at the shrines of illustrious personages, whom the passionate devotion of their friends desired to honour as divinities, and to rank among superior natures; of the antiquity of which custom a remarkable monument remains in Sais to this day. MERCHERINUS, the seventh king of the Memphite dynasty, to soothe his grief for the loss of an only daughter, erected for her a magnificent repository adjoining to his palace, and ordered a case of wood to be made in the shape of an heifer, richly overlaid with gold, to inclose her remains, intending thereby that divine honours should be paid to her memory, and to graft her worship upon the reigning superstition of Ægypt. The heifer is as large as the life, in a kneeling posture, and covered with a scarlet pall. Between the horns is set a circle of gold resembling the rays of the sun. He appointed a certain number of priests to burn incense before it in the day time, and to light up lamps round the chamber in the night, and settled a stipend upon them to continue the ceremony for ever. They constantly once a year bring out the heifer into the open air, after the celebration of certain

certain rites, which may be mysterious, but seem highly absurd in the vulgar account. For in these rites they are said to scourge a certain deity, whose name the profane are not to know. The remains of the ancient palace at Sais are magnificent. The temple of the Goddess, whom the Greeks call MINERVA, contains the sepulchres of those ancient kings that were natives of the Saite nome. In the body of this temple is a magnificent stone chamber, the columns of which are carved in imitation of palm-trees. Here are seen several of those obelisks, which were the ancient representations of the celestial divinities; and near to them is a stone bason, or lake, the workmanship of which is much admired. An inscription on the pavement of this temple countenances the opinion I have advanced, that the Deity of the place is Isis. The inscription runs thus: "I am all that has been, that is, and that shall be, "and none among mortals has hitherto taken off my veil." AMASIS, who subdued Apries, the last of the lineage of the Memphite kings, raised a portico to this building, which, for its height and dimensions, and the largeness of the stones that compose it, exceeds every thing of that kind in Ægypt. He placed about it colossal statues and sphinxes of a prodigious size. A little above the town is a grove called the sanctuary of OSIRIS, where the Saïtes maintain his sepulchre to have been.

We passed from Sais to Bubastus, which is near the full extent of the Delta, part of the way by land, and part through the cuts that communicate between the several channels of the Nile. It were endless to describe to thee, CLEANDER, the beauty and richness of the country; or to enumerate the many ancient cities and towns, which presented themselves to our notice in the whole way. But indeed, though all bespeak the magnificence and glory of this ancient kingdom, I know not any that affords a sight more pleasing than

than the city where I now am. It is situate where the Bubastick branch of the Nile separates into two channels; one of which discharges itself into the sea at the Tanitick, the other at the Pelusiack mouth. These streams form a perfect peninsula, in which stands the temple of Bubastis; the city itself lying part between these streams, and part scattered on the two opposite sides of the Nile beyond where the streams divide. The ground on all sides, whereon the buildings of the city are erected, was raised by SESOSTRIS, and afterwards by the Æthiopian king, to a greater height than any other town in Ægypt. The peninsula only with the town remains on the same level it always was, and is joined by a narrow isthmus to the land, along which is a vista of thick trees of the tallest growth, continued for the length of three stadiums into the town, and leading through the forum up an ascent to the temple of Mercury. The temple of Bubastis, in length and breadth a stadium, is likewise encompassed with a thick grove, that casts a delightful shade, and is reflected on the water. It has a stately portico, thirty cubits in height, upon which are figures and bas-reliefs of six cubits; and round the extremities of the island runs a parapet of stone, adorned with much curious sculpture. The temple, with the plantations about it, lying thus in the middle of the town, and surrounded with the water, has a most beautiful effect, as you look down upon it from the city, on every side. The goddess BUBASTIS is by the Greeks called DIANA, but is in reality ISIS, if one may regard the ancient inscription upon her pillar at Nysa in Arabia. A little above the town begins that famous cut, which was intended for a communication between the Nile and the Red Sea. The digging of it was first attempted by Neco, the son of PSAMMETICHUS, and twelve thousand men perished in the work. DARIUS, after him, made a great progress with better success, but without completing it; discouraged, as tradition goes, by the report of his surveyors, who apprehended

apprehended it would, when finished, let in the sea upon the Lower Ægypt; the level of the Arabian gulph being, as they thought, higher than the Delta. The Ægyptians solemnize their religious revels at most of their towns through the Delta several times in the year. But those are most frequented which attend the great sacrifices performed at Bubastus. Great numbers of both sexes come down the Nile at these times in boats together; and the men and women, besides children, that are brought to Bubastus on occasion of these solemnities, are computed by the inhabitants to be seldom fewer than seventy thousand. Their musick all the way is a strange dissonance of flutes, crotala, bad voices, and clapping of hands. At every town by the water-side they stand up to the shore, to give the women in the boats an opportunity of calling out to those at land, who never are at a loss to answer them in the peculiar ribaldry of their water-language. While some of the women are engaged in this scurrilous diversion, the rest are dancing, or making ridiculous gestures.

Strange it is, CLEANDER, and unaccountable, that such mean buffooneries should ever be mistaken for religious rites, or made preparative to the celebration of one of their greatest festivals. But it has been the policy of our government never to interfere with such national extravagancies, as are merely adapted to the genius of the vulgar. For as these institutions fall in with the natural bent of the common people, at the same time that they have the sanction of religious ceremonies, there is nothing they would with greater difficulty give up. The Ægyptian priests could not have taken a surer method for establishing their own authority, than by accommodating the national rites to that strong propension to farcical pomps and revels, which no where prevails more among the common sort than in Ægypt. The people thus gratified and amused, according to their own sense
of

of things, and indulged in all their grossest prejudices, presume not to arraign the superior wisdom of their teachers, but assent with an implicit reverence to their dictates.

I shall in a very few days set sail from Pelusium. HERODOTUS will part from me at Magdolum, to pass over Mount Casius, and by the lake Serbon into Palestine. That inquisitive traveller has taken abundant pains to examine into the learning of the Ægyptian priests, and sift out all the recondite doctrines of their religion; yet, after all, he has cause to complain of their mysterious reservedness. It is discouraging enough, I have often heard him say, to an accurate historian, who is to treat of their religious ceremonies, that he must in many things, either affect the same mysterious secrecy himself, or appear to posterity to have been a collector of senseless and ridiculous fables. Adieu.

LETTER CIX.

CLEANDER to GOBRYAS. *From Thebes.*

I HAVE been arrived some days, noble scribe, in this city; and whilst CRITIAS, the Athenian agent, whom I accompanied, was employed in negotiating an exchange of prisoners, I endeavoured to procure the intelligence of the general disposition of the state, and the reliance which can be made on the descendants of those citizens who were formerly in the Persian interest. My inquiry was much furthered by CRATIPPUS, who has lately removed hither from Sparta in order to penetrate to the bottom of an intrigue which is carrying on between Thebes and Corinth. I leave his own letters on that affair to speak his vigilance and industry; but I ought in justice to myself to add, that he concurs with me in opinion, that my orders were grounded on false information. Thou wilt be able to judge how impracticable it would be to attempt any change of government here, when I tell thee, that the management of affairs is wholly in the hands of the Lacedæmonian faction. The senate is composed of their creatures; the Polemarchs, or chief magistrates of the city, who are chosen annually, and the Bœotarchs, or governors of Bœotia, over which the Thebans claim a general jurisdiction, are in the same interest; and the better to curb any attempts in favour either of Athens or Persia, a strong garrison is always kept up in the Cadmea. The Lacedæmonians have much gained upon the affections of this people, by the severities which, for their sakes, were inflicted upon the Plataeans. Besides, they are of all the Grecians the most difficult to be forced out of any interest and alliances

in

in which they have been long engaged. With regard to the remains of the Median faction, which in the king's letter are represented as considerable both for their weight and number, it is a fact well known here, that the chiefs amongst them were delivered up by the Thebans to PAUSANIAS, the Spartan general, who put them to death at Corinth, that the Greeks might, from their example, be warned what punishment those were to expect, who deserted the common interest of their country to join with a foreign invader. This had the desired effect; and the descendants of ARTAGINUS and TIMAGENES are so far from having any inclination to revenge the death of their ancestors, that, had I applied to them, they would, in all probability, have delivered me up to the magistrates. As I therefore imagine it cannot be the intention of my royal master, that I should expose myself to danger, without any prospect of doing him service, I suspend the execution of my orders, till I receive thy answer, which I shall expect in this city; for the increase of the plague at Athens renders my removal thither extremely hazardous. If the supreme council think my further residence here unnecessary, I desire leave to take a progress to the celebrated temple at Delphi.

The magistrates of Thebes have received an express, with an account of the ill success of DEMOSTHENES, the Athenian, against the Ætolians. That general had some success on his first invasion of their country; but the natives having assembled their forces, attacked his army in a forest surrounded by mountains, (the passes of which they had seized,) and gave it a total defeat.

Potent lord, it is from thee I expect my chief support, under the uneasy state of mind to which the calumnies of my enemies have reduced me. The effects of their malice, in the objections they

make to my conduct, are as weak as their malice itself is strong. When they reproach me with having made no friends to Persia, do they consider, that for me to have concerned myself in practices of that nature without particular instructions, would have been highly unwarrantable, and only brought ruin on my own head from all quarters, without advancing in one point the interest of ARTAXERXES? It is even more than probable, that those who now blame me for inactivity, would then have been as liberal of their censures against my intermeddling without orders, and have exerted their best endeavours to procure a disavowal of my conduct. When they accuse me of conversing only with the friends to peace, they shew their utter ignorance of my course of life at Athens; else they would know that I have acquaintance enough in both parties to discover the secrets of each; and that I form my accounts impartially from their different representations.

If PHILEMON honours me with his friendship, and NICIAS condescends to take a frugal meal at my house, I have received civilities, on the other hand, from DEMOSTHENES and EPIGENES; and not long before I left Athens, CLEON sent to assure me, upon occasion of some business which I offered to transact for him at Ephesus, that he harboured no malice against me for what happened last year in relation to the Iambicks*. It was that unlucky affair, I am convinced, which gave a colour to the charge against me, of intermixing in the cabals of NICIAS's faction. But if thou canst excuse an imprudence, to which the warmth of wine and jollity gave rise, I can assure thee, upon the forfeiture of thy patronage, which I prefer far beyond any interest or concern of my own, that I will religiously avoid making myself obnoxious to any party for the future, except

such as the king's service shall at any time oblige me to act against. I have troubled thee thus far, out of that regard which every man owes to his reputation; for otherwise I desire not to be made the object of court intrigue. Suffer me to retire in peace to my paternal farm, in the shady vale near the temple of the Ephesian DIANA; or quit the tumultuous forum of Athens, for the solitary groves of the Bactrian Magi. Wrapt in their thickest shades, I may forget the distracting cares of life, and the perplexities of business. The change will not only be for my quiet, but advantage; here I may learn to be an abler minister, but there to be a better man. Adieu.

The 20th of the month Munychion.

LETTER CX.

SMERDIS to CLEANDER.

THE insolence of the Greeks is inexcusable, CLEANDER. If they enjoy advantages peculiar to themselves, this should not be matter of triumph, since they cannot be insured of their continuance. How speciously was the liberty of Persia guarded by the wisest laws and severest discipline, when the establishment suffered an unavoidable revolution to its disadvantage? CYRUS, the worthiest of all princes, who had been educated in the schools of justice and moderation, was the necessary cause of this change. His great mind could never meditate the oppression of his country, though the accession of Media by inheritance, a vast kingdom under his absolute sway, and the additional conquered provinces, had sufficiently enabled him to compass it. This accumulated power, however, devolved to a less worthy successor; and thou knowest the sequel.

Liberty, which is the secure enjoyment of natural rights under the salutary restrictions of law, was long the inheritance of the Persians. The prince, the satraps, and the people, were in subordination one to another; but their dependance was solely on the laws, to which they owed a common obedience. The prince was supreme, and enjoyed the distinguishing marks of royalty; but in his youth he was not exempt from the rigorous discipline of a Persian education. In the rest of the constitution (which is peculiar to Persia) the rank of the citizens was determined ordinarily by their years; and the duties, privileges, and honours of the state were adapted to the

the particular stages of youth, manhood, and old age: but the greatest share of dignity and power was reserved for the last to crown those who had shewn a decent compliance with the laws, in a regular and laudable conduct through the former. The next honourable rank was manhood, to which the citizens were admitted, if they had passed their youth in obedience, military exercises, and honesty. Thus recommended, being arrived at maturity of strength and judgment, they were admitted into active life, pleaded as advocates, or presided as judges; had the charge of the revenue, or employments of distinction among the soldiery; or bore arms in the lowest capacity, as the state required, according to the determination of the aged, who having passed those offices with reputation themselves, governed the inferior orders, and regulated them by their counsels. Thus was every one engaged to submission and obedience to the laws, by the hopes of arriving one day at the administration of them. This expectation kept the eager ambition of youth, and the cooler, but no less dangerous, designs of manhood, in proper bounds, till age admitted them with safety to a trust for which their habitual virtue and experience qualified them. Thus private obedience to legal authority was easily kept up, which is the great bulwark of publick liberty, and which free states find much difficulty in maintaining; because the restraint of it is mistaken for slavery by the injudicious multitude, who delight in tumult and irregularity, and consider them as certain indications of freedom.

This frame of government our countrymen had so much reason to be satisfied with, that they never shewed any disposition to innovate, but rather to confirm and perpetuate it. To this end their wisdom was extraordinary and unparalleled; they had long known the necessity there was of forming soldiers by a regular education; and therefore they had trained up their children from their infancy
in

in hardiness, exercise, and coarse diet sparingly dealt to them, which their keen appetite and ready digestion converted into nutriment, leaving no superfluity for noxious humours: they were so far from needing the evacuations of physick, that those of nature were not frequent. They never tried the vicissitudes of swoln bodies and emaciating diseases; their nerves were never high-strained by an heated blood, nor relaxed by indolence, but were gradually confirmed in that state which is best suited to the operations of the body, and most helpful to those of the mind. The Persians had used themselves to the method of disciplining the youth for war; and the same wisdom suggested to them, that it would require no less care to train them up for society and the duties of peace. We think it preposterous, said they, to collect a large body of men, and send them out to fight our battles, without regard to previous discipline. How then can we expect, that every thing that bears the form of a man should be fitted for the manifold duties of society? If we would secure our government, we must encourage the growth of moderation and justice amongst the citizens; which having taken deep root, will not easily suffer themselves to be eradicated by those foul usurpers, avarice, cruelty, and ambition; which first make themselves masters of the human mind, and then excite it to those extravagancies that lay waste the most flourishing kingdoms.

An institution of the youth in social qualifications was therefore agreed upon: but the parent was thought an improper person to be intrusted with it, lest the children might receive any wrong bias from his sentiments, his example, or his partial regard for them. Publick schools were appointed; and the wisest of the Magi to preside and instruct the young Persian, not indeed in musick, in rhetorick, and the fictions of poets, but the simple qualifications of speaking truth, and practising justice; where they were taught that veracity was
always

always graceful, however unadorned; and learned as much to fear the practice of fraud, as the young Spartan the discovery of it. Their acuteness was nevertheless employed, though not in acting, yet in tracing out falsehood and treachery: for this purpose intricate cases were devised by their masters, which they were obliged to unravel, and disclose all the latent fallacy that might screen an offender, or prejudice the innocent; and to shew the due merits of each party in the case proposed.

All the little differences and quarrels, that arise among playfellows, were examined into, and decided by the strictest rules and forms of justice, where they had frequent occasion to act the part of judge, accuser, and criminal, under the inspection of a master, who never failed to put the sentence in execution, if just; if not, to punish the judge for his ignorance or partiality. Thus were they always ready to become any station in the community, that of a judicious magistrate, an honest and discerning advocate, an able governor, or an obedient inoffensive citizen. Thus had they learned the social duties before they had need of them; for it was thought more salutary, that the manly carriage should make some encroachments on youth, than that there should be any danger, by the neglect of such discipline, that the follies of youth should be propagated into manhood, the publick assemblies be interrupted with petulancy, and misguided by ill-informed judgments, or the lives and valuable privileges of a people become the sport of a boyish levity.

Thus the basis of our establishment was the virtue of the citizens; a more durable and substantial one than can be supplied by all the arts of policy, which sometimes pretend to separate the publick good from honesty, its natural ally and support, or make use of a counterfeit

terfeit appearance of her. But where she resides, she not only guards the common liberty, but enlarges the happiness of each individual; she strengthens all ties, both natural and social; she cements families; preserves the filial and conjugal affection pure; sweetens converse with humanity; heightens acquaintance into friendship, and sets no bounds to the exercise of benevolence. The allies of a virtuous nation can steadily rely on its fidelity, and its enemies are afraid of the vengeance of a people who are lovers of justice, and are always kindled with indignation and resentment at the breach of it.

H.

LETTER CXI.

SMERDIS to CLEANDER.

I DOUBT, whether in the various states of Greece you will find one government of a more plausible frame than that I have described, or more founded in nature. For nature has laid down a plan for us in most things; and the nearer approaches we make to her, the more we advance toward perfection in our undertaking. Now the plan which nature has given us for government is a single family; which is indeed a little natural kingdom; and a kingdom of the greatest extent can be looked upon as no other than a large artificial family. And it is very easy to observe, that the ancient Persian government, in its parts and œconomy, bore a very near resemblance to this original pattern. Perhaps you will be surprized that our unpolished ancestors, who had neither arts nor literature amongst them, and were satisfied with the scanty products of Persia, which scarcely afforded them food and a covering to their bodies, should have been so successful in their polity. Possibly their being uncivilized is the very reason of it; and their utter ignorance in the refinements of politicks made them more attentive to nature. You know, tradition informs us, that in the early ages of the world each family was a sort of independent community; and the head of it exercised a princely jurisdiction over all the branches. We will suppose then, that a number of these small princes with paternal power are assembled together, with design to agree upon terms of community; perhaps on the summit of a hill, in token of their eminence, whilst their numerous progeny expected below the issue

of their counsels. I will not take upon me to relate the debates which arose in the venerable assembly; but it is by no means difficult to find out the result of them. They perceived there was little occasion for any thing new, towards forming a community, besides the circumstance of living together. It was agreed that the fathers of families should retain the same authority over, and concern for, the whole, which each had before in his respective family; that the younger men should continue to be active and obedient in executing the commands of the elder, whether in peace or war; and that the education of children should now be their joint care, which hitherto had employed them separately. Their children were ready to enter into society, upon the advice of their parents; for they thought their welfare could not be more safely lodged than in such hands. The ties of their obedience immediately became different. It was gratitude and filial duty (the bonds of nature) which before obliged them; but the obligations they then submitted to, were more than nature had enjoined, and therefore they rightly expected terms for their submission. The authority of the natural parent was unlimited, because his affection for his issue was imagined so likewise; but the artificial parent being more likely to deviate from justice, mutual conditions were settled, and laws obligatory on both sides. Here you see the great marks and outlines of our ancient government in a very small compass; and all subsequent and future regulations were no more than methods used for the better establishing of this form.

Though I ascribe much to the wisdom of our ancestors, I will not deny that there was another cause which greatly contributed to the peace and continuation of our empire; for the Persians, not having then corrupted the traditions they had received from a distant but unknown origin, believed that OROMASDES was a lover of peace
and

and order through all his works, which in awe of him they industriously cultivated and maintained. They knew that commotions and tumult were the delight of ARIMANIUS; and abhorred being the instruments of his will, who had introduced discord into paradise itself, and deformed the creation; a work of such excellency, that the Almighty did not produce it instantaneously, but in six successive parts, that the everlasting genii, the satraps of his heavenly court, might contemplate its rising beauty, and adore the Author! These religious sentiments, which dawned upon us at the coming of KEY-OMAR, that ancient prophet, were more clearly opened by the divine instructions of ZERVAN, and the eternal wisdom of OUSHANG*, till ZURDUSHT's irresistible beams dispersed all remains of darkness†.

H.

* A book of the highest authority among the followers of the Magi.

† The reader will find, that in this and the other letters where the Persian religion is treated of, the sentiments are exactly agreeable to Dr. Hyde's account of it.

LETTER CXII.

GOBRYAS to CLEANDER. *From Ecbatana.*

IT is natural for any one whose reputation is attacked by injurious calumnies, and whose warmth is heightened by a consciousness of innocence, to lie under a perpetual uneasiness of mind, till his honour is cleared, and his conduct justified. This makes me less surprised at those expressions of despondency and resentment, which have occurred in thy late dispatches. From the first intimation I received of the ill humour fomented against thee by the artifices of some men, and the weakness of others, I used my utmost endeavours to trace it to the source; and after discovering the causes, to remove the effects of it. I found the treasurer grievously offended that thou hast made no application to him in the course of thy employment; and for that reason transmitting thy appointments with a sparing hand. His enterprising genius, which had uniformly declared itself for immediately embarking in the war, was of course opposed to the calmer and more considerate measures of MEGABYZUS and myself. As he observed thy letters afforded no grounds for his extravagant projects, he fell in the more readily with the informations of TIMOCLES, the Eubœan. Pleased with the flattering discourses of that vain rhetorician, and elated by the applause which he heard was given to his counsels by the younger satraps and officers of the army, he procured that letter which sent thee to Thebes, whilst I was employed in settling the affairs of my deceased friend, MEGABYZUS. At the same time, so certain was he of the success of his Theban alliance, or perhaps so bent on thy ruin, if it miscarried, that he proposed to remove thee from Athens, asserting there were

unanswer-

unanswerable objections to thy behaviour there ; and that TIMOCLES should be ordered to supply thy place. The king absolutely refused to consent to this alteration, and took frequent opportunities to commend thy services publicly. Soon after arrived thy letter, which gave a very clear and ingenuous relation of the state of Thebes, confirmed by the dispatches we received at the same time from CRATIPPUS. TERIBAZUS was then obliged, though with reluctance, to confess he had been mistaken in the advice which occasioned the king's letter ; and, in order to cast the blame from himself, accused TIMOCLES of deceiving him, who, he said, ought to be well acquainted with those parts of Greece. The Eubœan was summoned before the council of seven ; but he found means to make his escape ; and it is strongly suspected, that the accusation and escape had their rise from the same quarter. Thou hast reason to be satisfied with the shame which overwhelms thy enemies, after the defeat of all their schemes ; and thy credit with the king and ministry is more established by this fruitless attack, than if it had never been put to a trial. How far I engaged in your support, I leave others to inform you ; but it would be injustice to the generous friendship of HYDASPES and INTAPHERNES, not to assure you, that, had their own honour or safety been concerned, they could not have exerted themselves with more zeal and assiduity than they did. The king himself told me, when I obtained his leave for your Delphick journey, that no disgust of any of his ministers should lessen his regard for your merit ; that the punctual payment of your appointments should be his particular care : “ and (continued our gracious master) I do not “ wonder this Theban business has given CLEANDER uneasiness. I “ too easily believed what carried a specious appearance ; but though “ my servants have sometimes deceived me, they never yet had “ the art to make me persist in my error, in order to screen their “ own.”

APOLLO-

APOLLONIDES, the physician, was condemned to the cross, and executed just before we left Susa. Thou knowest that his crime, for the sake of the person concerned, must be lightly touched. ZOPYRUS, the youngest son of MEGABYZUS, has left the court by night; and it is not yet known whither he is gone. He desired to be made governor of Damascus; which being refused him, on account of his youth and inexperience, though with a promise of future favour, he said with great warmth, that this disappointment, and his mother's guilt, rendered it impossible for him to appear at court with honour.

OXYATHRES, the Mede, after having been obliged to leave Scythia by the king who at present sits upon that throne, as I gave thee an account in my dispatches last year*, has since wandered in disguise through the provinces; and though we had frequent traces of him, he made so short a stay in every place he came to, and took such precautions to conceal himself, that we could never lay hold of his person till very lately, when he was seized in passing through the Upper Ægypt by PHARNACES, the governor of Thebes. From several informations which I have received concerning him, there are grounds to believe that he was going to join AMYRTEUS in the fens, and was projecting great designs of bringing the Lybians a second time into Ægypt. He found means to destroy what papers he had about him, before he was secured; but very large sums of money were seized in his baggage, which were distributed amongst those who were instrumental in apprehending him.

Soon after he was taken, he wrote a letter to the king, offering, if his life might be spared, to make an exact and sincere discovery of

* Vide Letter xcv.

all the practices in which he had been engaged, and of the persons with whom he had corresponded ; accompanied with strong expressions of remorse for his past conduct, and assurances of an inviolable fidelity for the future. The king was pleased to refer the whole affair to his council of seven, and to be present himself when it was debated ; as indeed it was very fully.

We considered that OXYATHRES had been manifestly concerned in two designs of a very high and dangerous nature. The guilt of the first, indeed, consisted chiefly in holding licentious and seditious discourses : but in case any sinister event had happened to the empire, or the king, there is no question but a formed conspiracy had broken out.

The second was nothing less than promoting the revolt of ARI-AZUS, and the junction of the Scythian forces with his.

There were likewise strong reasons to suspect, that his views, at the time of his being seized, were full as pernicious and disloyal as ever. And it was very remarkable, that, during this long course of treasonable practices, he had never once made application for pardon, or shewed the least desire of returning to his duty, till the moment that his life was in the power of a justly-exasperated monarch.

As to the discoveries, which he was in a capacity of making, it was our opinion, that we knew enough of his intrigues already for any advantage that could redound to the king and his government, by the prevention or defeat of them ; and the being acquainted with the minuter circumstances, and the names of more persons who had engaged in such criminal designs, might tend to open a scene which the tranquillity of the empire would require, and the humane disposition

disposition of ARTAXERXES would rather choose not to be disclosed. For these reasons we concluded, almost unanimously, that he was no fit object of the royal favour; and accordingly orders for putting him to death were sent to PHARNACES with such dispatch and secrecy, that the advice of his being executed reached this place almost before his condemnation was known, and at once put an end to all those cabals and intercessions which were forming by his relations (who are of the first quality in the province of Media) to save him.

I have it in charge to communicate to thee the result of a council held this night in ARTAXERXES's apartments. It was resolved unanimously, that, considering the events of war that may oblige the king to take part very soon in the Grecian quarrels, orders should be sent to the governors of Asia Minor to keep in readiness against next year a body of sixty thousand men, to march at the first warning; and likewise to the præfects of Phœnicia and Cyprus, to fit out a fleet of eighty galleys, with a proportionable number of seamen. We doubt not but the news of those preparations will strike the Greeks with astonishment; but they are solely intended to put our empire in a condition of taking such a part in the affairs of its neighbours, as may be suitable to its wealth and greatness. Farewel.

P.

LETTER CXIII.

ORSAMES *to* CLEANDER.

HERODOTUS put into my hands the other day, a very extraordinary and remarkable piece of history, that the priests of Memphis had given him among the memoirs which they had selected for his use out of their archives. The character of HAZIA affords an example of so many excellencies, that even the Athenian ladies might copy it with great advantage to their conduct.

The STORY of HAZIA.

SESOSTRIS, willing to shew his subjects how far he had extended his conquests, brought with him into Ægypt numerous families of the East, instructed in the righteous doctrines of KEYOMAR. Amongst these was the house of BESACH, beloved for his justice and strict piety, and in the esteem of men most worthy the protection of Heaven. But he was not exempt from the common calamity; he was led away captive with his family, which he had the mortification, before he reached Memphis, to see reduced to his daughter, HAZIA, who was too young to be affected with her misfortunes, and himself, whose wisdom and experience taught him to submit to them. His two sons, who were in the vigour of youth, and had been trained up to virtue and courage, had not yet learned how to suffer; and partly through impatience of the restraints they were under in their journey, and grief at the prospect of slavery, fell into violent disorders, which might have admitted a remedy, but they

refused to accept it ; alleging in excuse for themselves, that they did not make a cowardly revolt from the station in which Providence had placed them, but retired at its call to the seats of bliss, from a life altogether dishonourable to themselves, and unprofitable to the world. BESACH, upon his arrival at Memphis, found that his reputation amongst his countrymen had stood him in some stead ; as he was placed above the ordinary rank of slaves, and employed about the king's household. The death of his sons, however, hung heavy upon his mind ; and the consolation he found in his surviving daughter, was much allayed by paternal anxiety for her welfare. He thought honourably of his family, and wished her an education suitable to it ; but he despaired of that at a time when he with much difficulty procured her the necessaries of life. He resolved, however, not to be wanting in that material part which himself could supply ; he early implanted in her bosom such maxims as would be most serviceable when she came to consider her condition ; the seeds of humility, courage, and chastity. The forming of her mind was his peculiar care ; nor did he neglect instructing her how to express it with propriety and grace. He did not pretend to contribute the ornamental parts of a female address ; nor was he solicitous whether she attained them or not, since without them she was less exposed to observation. Nevertheless, the growing virtues he had stored her bosom with, insensibly affected her whole carriage, and gave a polish beyond the power of art, to her person ; for a graceful mien is the natural result of a cultivated mind ; and where that is wanting, the refinements of a court are only specious, and want their proper foundation ; they are artfully put on to represent such qualities of the mind as are not to be found in it. HAZIA had a look of great modesty, which is so amiable in the sex, and no wonder, since she had been trained up to that virtue. She had an engaging simplicity in her countenance ; for she had been taught no artifice. Her conversation

versation was pleasing, because it flowed from humanity and reason. Her gesture and aspect were easy and becoming, because nature had not been wanting to her, and she had been careful not to deviate from it. Had she been introduced into an assembly of the highest Ægyptian ladies, her behaviour would have given no offence; and had the assembly been formed of ladies from different courts, though she would have differed something from all, it is probable her carriage, which was mostly the result of nature and virtue, would have bid fairest for their common imitation.

The foresight of BESACH, her father, and her own retired life, had not concealed her from the notice of MENETH, a young gallant at court, who waited an opportunity of doing a service to HARAN, the minister, that he might have some pretence of begging so small a boon as one of the slaves of SESOSTRIS. BESACH, knowing the defenceless situation of his beauteous ward, was continually on the watch, and not a little troubled to find, that young MENETH divided all his time betwixt those walks which HAZIA frequented, and an assiduous attendance upon HARAN. His fears were too great not to affect the composure of his mind. HAZIA perceived a surprizing change, without suspecting any additional ground for it; and would frequently retort his own precepts upon him. “ Father, “ (she would say,) you have taught me that misfortunes are the best “ school; that to repine is to upbraid Heaven; that the necessities “ of life are few, and every thing else may be supplied by cheerful- “ ness and content. How is it that you retract your doctrines, and “ make me suspect their reality? Will you shew me so ill an “ example, as to yield to your sufferings; and deprive me not only of “ your life, (to which your cares will soon put an end,) but even “ of the pattern and principles, which I have only to rely upon, if “ Providence should make me an orphan as well as a slave?” BE-

SACH

SACH was affected beyond expression with such discourse, and dissembled his concern as well as he could ; and whenever he perceived his gloomy thoughts were likely to get the better of him, he always retired from her company. He seldom could compose himself to rest till it was late ; and frequently spent the time of sleep in uneasy reflections and broken soliloquies, wandering about the porticos and private walks of the palace, and at his return pretended that he had been employed in some service by the officers of the court. His melancholy apprehensions had taken possession of him one evening, when he sat down under a low dark arch, (which led to the apartments of the slaves,) ruminating on the miseries of his country, particularly of his own family, and the dishonour which seemed pointed at his daughter ; when unexpectedly he saw a man glide across the court, and make directly towards the king's apartment. At first he thought it was only a creature of his own melancholy imagination, because he knew every body within the bounds of the court was at rest at that hour, except the guards, who durst not, without some good reason, move from their posts. He indulged his curiosity so far, however, as to step gently after him, and soon found he was not deceived ; he was near enough to perceive the man lay a poniard down at his feet, and with great facility loosen the bars of a window, with an instrument he had brought with him for that purpose. BESACH apprehended nothing less than a desperate assassination of the king : whereupon he drew toward him with the utmost caution, and, under favour of the shade, and the man's eager attention to his design, he got near enough to snatch up the poniard, and presenting it to his breast, " Villain, (said he,) I will not suffer a great prince to " fall by the hands of an assassin." The man fell trembling at his feet, and was going to beg for mercy, when the guards, who heard the outcry of BESACH, flew towards them in an instant. BESACH delivered him into their hands, and returned home to his daughter, fully

fully purged of his melancholy by this lucky accident; and with the greatest cheerfulness, "HAZIA, (says he,) I hope you are now
"out of the reach of a danger which I durst not so much as
"acquaint you with yesterday. That courtier whom you observed
"in your walk, and about our lodging, thinks you not without beauty,
"and intends to ask HARAN to oblige him with so small a favour
"as one of the king's slaves." She was going to declare how much more eligible death was, than such a stain, to her virtuous family, when her father assured her, that by to-morrow she would not be in the disposal of HARAN himself, if SESOSTRIS was not the most ungrateful of all princes. Upon which he acquainted her with the happy turn that his affairs were likely to take, which gave them both a most agreeable expectation of the event.

The next day, upon examination, it appeared that the assassin had been hired to this desperate undertaking by the remains of that party who opposed SESOSTRIS at his return into Ægypt, and had set the crown upon his brother's head. So he expired in torments, agreeably to the laws of Ægypt; and when his body was brought to the banks of the Nile to be transported for burial, the inquisitors into his life judged him unworthy a place of rest, and left his corpse to be tossed by the waves, and exposed to devouring fishes. SESOSTRIS was acquainted with BESACH's fidelity, and ordered HARAN to reward him, as one who had saved the life of his prince. He and his family were immediately declared free, and a small employment of some credit in the household was conferred on him. BESACH was well pleased with the security which freedom brought along with it; and his moderation was satisfied with an access of fortune which raised him considerably above want, though not to that condition to which his services might reasonably lay claim: for HARAN did not think proper to reward an action very liberally, the merit of which
he

he intended chiefly to transfer upon himself. He greatly magnified his own vigilance and activity; he assured the king he had discovered the whole conspiracy; and he put many of the nobles to death, upon slight suspicions, or private resentment. He pretended to have secured the throne to SESOSTRIS, by cutting off all possibility of a future revolt, and conducted the whole with such a zeal for his service, at a time when there was some appearance of danger, that the king thought he could not sufficiently recompence him. He made open professions of his high esteem for him, and said, "the enemies of HARAN were rebels to his crown; and his subjects could not better show their loyalty, than by reverencing the man to whom he was indebted for his kingdom." Such declarations struck the court with terror, who knew the warmth of the king's temper, and increased the natural haughtiness of HARAN: he thought himself little less than divine, and the subjects of SESOSTRIS approached him with as much awe, as a guilty mortal does the altar of the God whom he fears to have offended.

BESACH could not but observe to what an height HARAN had raised himself, upon the reputation of a service in which himself had the greatest share; but he shewed not the least disgust; he paid a reverence to his superior station without flattery, which he could not practise, though he had been a slave. However, as this carriage was not so full of obeisance as HARAN expected, he seldom came into his presence. He wanted not to enlarge his fortune; and he thought himself secure in the good will of the king. But it was not long before he had reason to know, that having merit toward a prince is not a sufficient guard against those who have a free access to him. HARAN was easily induced to believe that he had not BESACH's affections, because he knew he did not deserve them; and was confirmed in this opinion by the neglect which he thought he saw

saw in his behaviour. He had therefore been some time determined upon his ruin. How to effect this was some difficulty: disloyalty was an handle he wished for; but all suspicions of that kind would appear groundless, when charged upon BESACH. He laid out several contrivances in his mind to that purpose, and opened himself one day on that subject to MENETH, whose inclination for BESACH's daughter was now no secret to him. MENETH immediately suggested a method to him, which gained his approbation at once; for though it was exceedingly cruel, it was well disguised. "Those people (said he) whom the king brought from the East, have, some of them, gained their liberty, and though they enjoy the privileges of Ægyptians, they repine at the servitude of the rest: they are altogether disaffected, and wait for some change to their advantage. They are continually instilling difficulties into the people concerning religion, in which they differ widely from the natives. They desire nothing more than the extirpation of our ancient rites, and the venerable worship of our ancestors. If you would acquaint the king of the danger to be apprehended from such a party, he would give up the lives of so many for the peace of his kingdoms; and your enemy would fall amongst the rest, without being supposed to be particularly aimed at." The bloodiness of this project was no obstacle to HARAN's thirst of revenge; he applauds it highly, and goes immediately to the king. "O SESOSTRIS, (says he,) the gods have given you an empire without bounds; may the days of your life be without number! Your throne is now secured against its most dangerous enemies; the leaders in the late faction are entirely taken off; and I much wondered at the folly of their attempt, and could not easily conceive what numbers they would raise to seize on your throne, or attempt any thing great, since their depriving you of life (which was their

VOL. II. I " first

“ first aim) would only have roused your subjects to vengeance,
“ instead of strengthening their party. But I have since discovered,
“ that their chief confidence was in the discontent of those slaves
“ whom you have brought from the East. They are very nume-
“ rous; and though at present low, and by no means dangerous, yet
“ may not be so easily dealt with, if an experienced leader were at
“ their head. The security of the crown is my sole interest, and
“ the spring of my ambition. I am alarmed at the distant approaches
“ of danger, and would even have the possibility of it anticipated.”
The king’s answer was short and determinate, that he confided in
him for the suppression of those rebels.

This was sufficient authority for HARAN; he formed a decree
under the royal name, with accusations highly aggravated against that
miserable people, who were to be put to death wherever they were
found through the kingdom; and the magistrates were strictly
charged with the execution. He immediately communicated this to
his confident; “ And now, MENETH, (says he,) success depends
“ solely on ourselves; and the first step toward it is to secure BE-
“ SACH in some safe place, lest he apply to the king, or by any means
“ escape the general massacre.” MENETH was glad to remove such
an obstacle to his vicious inclinations, and undertook the perform-
ance of that part. “ I know (says he) his constant walk is north-
“ ward of the city: he shall be seized this very evening by faithful
“ hands, and conveyed down the river to that old castle which
“ stands where the Nile divides itself.” The proposal was well re-
ceived, and he went immediately to command the execution of it.
MENETH was in much anxiety for the event, till towards midnight,
when one of the villains whom he had employed returned to inform
him, that every thing was conducted with secrecy, and that BESACH
was

was under a guard in the castle. He no sooner heard this, than he went to BESACH's house, and almost forcing an admission to his daughter; "HAZIA, (said he with a dejected air,) it is necessity, and your extreme danger only, that could make me break in upon your retirement at so late an hour. You must have heard that the court entertains some jealousy of your nation; and at the hazard of my life I will venture to inform you, that it will not be appeased without shedding of blood. BESACH, your father, is apprehensive of it, and is fled, flattering himself that your weak sex would be your protection; but I myself saw the decree, which enjoins a general slaughter without any exemption. The hazard I run in this discovery ought to merit your confidence, which, if you please to repose in me, it may be your preservation. I can lodge you near the king's apartment till the execution be over, with the greatest privacy and security to your life and honour; and will afterward procure your pardon, or the means of escape." HAZIA trembled at this account; she knew not what part to suspect; and her father's not returning seemed to be a confirmation of it. She wept bitterly at the apprehension of such a slaughter of innocent people, to whom she was allied; besides the uncertainty of her own and her father's safety. She had no inclination to put herself into the hands of MENETH; but there was little room for deliberation, when she had no other protection at hand: she accepted, therefore, the offer of being lodged near the royal apartment, which seemed to presage nothing dishonourable. She was not disappointed to find that he made her frequent visits there, and teized her with a passion to which she was little disposed to attend. However, she bore it with indifference at first, because she knew the palace was her sanctuary; and the guards, posted at convenient distance, might easily

easily be alarmed. But when MENETH magnified her obligations to him, and talked to her as one indebted to him for her life, she could not bear to be upbraided with a favour for which she could make no return. Her condition grew exceedingly irksome; and, at the peril of her life, she resolved upon an expedient to alter it. There was a spacious gallery adjoining, adorned with the statues and effigies of ancient kings and lawgivers, and furnished with inestimable volumes of priests and poets, the improvers of human society. Here SESOSTRIS spent several hours every day, ruminating upon the duties of a prince and the arts of government; and while he was thus engaged, HAZIA had the boldness to break in upon his retirement, and throwing herself prostrate, in the utmost confusion, and with some extravagance of gesture, "O king, (said she,) famed for
" your greatness of soul more than conquest, do not stain your glory
" by destroying the life of a helpless virgin! I am the daughter of
" BESACH, who ask mercy of SESOSTRIS. Do not shed the blood
" of him whose fidelity preserved you from the hand of a vile
" assassin." The king was disturbed at her appearance, and said,
" Lady, your mind is disordered; your own melancholy creates
" your distress. BESACH and his family are ever entitled to my
" favour." He immediately withdrew, and ordered that BESACH should give an account of this interruption. HARAN was greatly alarmed at the news of this incident, and going instantly to the king, took the advantage of his opinion, that HAZIA was distracted, and told him, she was put under proper care till her father's return, who was said to be abroad. The king was tolerably well pacified with this account. A report that SESOSTRIS had made inquiry after BESACH, had now reached the ear of those who had him in custody; which so terrified them, that they fled with great precipitation, and left him to his own disposal; which he no
sooner

sooner observed, than he seized the opportunity, and returned to Memphis, where all occurrences during his short absence soon came to his knowledge. He repaired immediately to the king, and assured him, that the interruption of his sacred retirement from his daughter, was the effect of her well-grounded fears; that she had reason to apprehend the worst of ills from the undeserved malice of his enemies; that himself had just been released from prison, where he had suffered great hardships, and expected death, without knowing for what crime, or by whose order. “Nor do I
“expect to prolong life by this escape, (added he;) your royal
“decree, which pronounces all your eastern captives rebels, and
“destines them to destruction, includes me in that number; and
“I willingly submit to suffer with my countrymen, or rather
“would suffer for them, since I have too much reason to
“believe myself particularly aimed at, and the sole cause of their
“calamity.”

SESOSTRIS till now was ignorant of BESACH's relation to that people. Upon this information, his face glowed like fire; his indignation shewed itself in all his gestures; his eyes shot forth beams like those malignant stars that threaten the world with desolation. He perceived, that he had been abused by his favourite; he saw plainly the malice of HARAN; and his abhorrence of him was raised in proportion to the abuse of his confidence. He ordered him to spend the remainder of his life in that miserable state from which BESACH had escaped. He soon found how indifferently his preserver BESACH had been recompensed for his service; and to make him satisfaction, assured him, that the highest honours and wealth of Memphis were open to him. But BESACH's moderation would not be prevailed upon to accept of any thing, but a small territory near
Thebes

Thebes for his captive countrymen*; which their posterity now enjoy, and live separate from the natives of Ægypt in the worship of the true God. The historians add, that SESOSTRIS was so captivated with the beauty and virtues of HAZIA, that he raised her to the throne of Ægypt; and that the blood of that eastern lady flowed in the veins of the Ægyptian kings through many successions †.

H.

* See Letter xlvii.

† The intelligent reader cannot but observe a great resemblance between this story and that of *Esther*.

LETTER CXIV.

CLEANDER to HYDASPES. *From Delphi.*

I CONTINUED at Thebes till a letter from the chief scribe gave me full information of the cause, as well as defeat, of my enemies' designs. The testimony of my royal master in my favour, and the fortunate effects of that generous protection which INTAPHERNES and thyself afforded to an old dependant in the time of his distress, have restored me to my former spirits and tranquillity.

I set out immediately on my Delphick expedition, accompanied by PROCLES an Athenian, and ARCHIAS a Theban, an old man of remarkable piety and simplicity of manners. The former is, like myself, induced to take this journey merely through motives of pleasure and curiosity. His agreeable turn of conversation, and equal vein of good humour, render him the best travelling companion I ever met with. The latter goes to consult the oracle on domestick concerns; and by his acquaintance in those parts of Greece, secured to us a favourable reception at the houses of our hosts on the road. After crossing the river Cephissus, we entered Phocis; and, as we approached Delphi, passed the celebrated valley where LAIUS was killed by his son ŒDIPUS. It lies on a descent, and is so narrow as scarcely to afford room for a single man or horse. The sepulchre of the Theban king, and a domestick who was murdered with him, are erected in a rustick manner with piles of stones on one side of the road. The city of Delphi stands on the southern declivity of Mount Parnassus, which, by an old tradition, is said to be situated in the middle of the earth. It is surrounded with precipices,

cipices, which form at a distance a perspective rough and wild, but romantick and agreeable; so that the place, not content with the sanctity and reverential awe inspired by the shrine of its god, has all the advantages of natural strength to defend it from sacrilegious violence. Our first visit was to THEAGENES, a priest of the temple, to whom PROCLES and myself were introduced by ARCHIAS. His house will be our lodging whilst we stay here; and, without any disrespect to the curiosities of the place, his conversation is my chief entertainment. He has the care of the sacred records, which he has brought from a state of confusion into excellent order. His learning is extensive, but solid; rendered useful by the readiness with which he communicates it, and amiable by the singular candour and modesty which accompany it. He speaks of his religion in such a manner as to support the dignity of his profession, yet without offending those who claim a right to think and talk of it more freely. In the morning one of the Periegetai, whose profession is to shew the antiquities of the place, made us an offer of his service, which they do to all strangers immediately after their arrival. We began with taking a general survey of the city, which is divided into three parts; the upper town, the middle one, where the temple stands, and the lower town. The city in general is but indifferently built; the streets are narrow and irregular, many of them winding round the craggy paths of the mountain. If being employed in sacred offices contributes towards rendering a people virtuous, those of Delphi are eminently so, since the service of the temple finds business for the greatest part of the inhabitants; and no small profits arise to them from the vast concourse of strangers, who come from all parts to consult the oracle. Our guide afterwards led us to a theatre, and the portico called Lesche, where are three pictures of POLYGNOTUS, dedicated to APOLLO by the Cnidian. The subject of one is the taking of Troy; of another, the embarkation of the Greeks for
their

their return; of the third, the descent of ULYSSES into hell, as described in the *Odyssey* of HOMER. The second of these pictures alone contains above one hundred figures, whose names are marked at the feet of each; which useful invention greatly assists the spectators to understand the design of the painter. We staid so long to admire the variety of countenances, habits, and attitudes, expressed with that truth of design and force of colouring peculiar to the works of POLYGNOTUS, that the evening insensibly wore upon us. We returned to THEAGENES to supper, and deferred our visit to the temple till next day.

This magnificent edifice was built in the fifty-eighth Olympiad, (after the first temple had been burnt,) at the common charge of all Greece, under the direction of SPINTHARUS of Corinth, who engaged to finish it for three hundred talents. Such was the veneration paid to the deity its protector, that foreign states, as well as private persons, contributed towards carrying on the work; particularly AMASIS king of Ægypt, and the Alcmeonidæ, a noble Athenian family, who were banished their native country by PISISTRATUS, and came to settle at Delphi. The front is of Parian marble; the rest of the edifice is built with a hard white stone called Porus. The pediment of the principal front is ornamented with sculptures, representing Latona, Apollo, Diana, and the nine Muses. In the pediment of the western front, are Bacchus and the Menades. These sculptures were begun by PRAXIAS an Athenian, and after his death finished by another Athenian named ANDROSTHENES. As we entered the porch, we took notice of the sentences of the seven Grecian wise men, "Know thyself, &c." left there by each of those philosophers, in their hand-writing, when they visited the temple. In the same place is a brazen statue of HOMER; in the pedestal is inscribed an oracle, bidding him beware of an ænigma, which, according

ing to an old, but perhaps fabulous, tradition, was the occasion of his death, through vexation that he could not interpret it. The columns within are hung round with the arms and ensigns taken at Salamis and Plataea. It was, thou mayest imagine, my noble friend, the most disagreeable circumstance in taking a survey of the temple, to see so many eternal monuments of the Grecian victories over us consecrated solemnly to the deity of the place, and descending to posterity, as indelible marks of their triumphs and our disgrace. I beheld with concern the statues of MILTIADES, and the ancient heroes of Attica, CECROPS and PANDION, carved by PHIDIAS out of the booty taken at Marathon. When I went on further, and our guide, in pompous language, pointed to the palm-tree of bronze, and the gilt MINERVA, sent hither after CIMON's successes, it was with difficulty that I repressed my sighs, and checked my just warmth. But I saw with secret pleasure the trophies set up by the states of Greece for their conquests over each other, which in some degree obliterate the memory of these losses, or at least render them more supportable. There is a chapel just finished out of the riches gained by the Athenians in the present war. Beaks of ships, brazen bucklers, and arms stained with blood, are hung round the sides; and an inscription on a marble tablet commemorates the battle of Naupactus*, and the praises of PHORMIO, the Athenian admiral, with a recital of the names of the vanquished cities, Corinth, Sparta, and Megara.

The temple is in all parts embellished with innumerable presents of commonwealths, princes, and private persons, which I should tire thee to describe particularly. Deluded men! as if even the protection of their own gods, supposing them real, could be obtained by the ambitious, the deceitful, or the covetous, for a silver vase,

* Letter xlvi.

or an embroidered robe; or as if the pious, the humane, and the just, stood in need of such corrupt recommendations. CROESUS, king of Lydia, was, during his reign, the most generous adorer of the Delphick god; they shewed a golden lion, several sacrificing utensils finely embossed, and bracelets set with jewels, amounting, as they told us, to the value of two hundred and fifty-four talents, which he sent hither at different times. There can be no stronger example than his of the fatal effects of misguided piety. The priests, not contented with amusing that unfortunate prince by dark and mysterious answers, hurried him on, by one fatally ambiguous, to the imprudent step of passing the river Halys to attack our great CYRUS, which cost him his kingdom. It was with good reasons, that after his captivity he sent to reproach the god with having ungratefully deceived a monarch who was his greatest benefactor. Thou wilt not wonder that the riches of the place have often exposed it to hostile fury. Not to enlarge upon the attempts of DANAUS and PYRRHUS in old times, suffice it to say, that the temple was pillaged by the Crisseans in the forty-fourth Olympiad; and that the unsuccessful attack made by a detachment of XERXES's army was attended with too remarkable circumstances to be soon forgot.

By the particular favour of THEAGENES, we were admitted to take a short view of the sanctuary. The chasm in the earth, from which APOLLO reveals his prophetick dictates, is always covered with a tripod, a kind of hollow table with three feet, on which the Pythia is placed in a posture the most convenient to receive the inspiring vapour. A curtain made of a skin, which they call the hide of the monster Python, conceals the holy virgin from prophane eyes.

As we went out of the temple, we observed a venerable old man, who looked like one of the inferior priests, employed with particular gravity in admonishing some birds to retire, who had perched themselves upon the columns and statues at the entrance. He told them, that he should be extremely concerned to be instrumental in the death of animals, whose various flights foretold to mankind the unerring will of the immortal gods. The birds seemed to take no notice of this pathetick harangue, and continued their chirping; upon which the old priest, with great indignation, took up a bow and arrows that lay by him, and exerted his skill in archery so effectually, as soon to disperse these prophane molesters of the temple. My friend PROCLES and myself, who with no small difficulty had preserved our gravity at the ridiculous stories of our conductor, could not, upon this occasion, help asking him, with a smile, the office of this priest, who seemed to have so large a share in the dexterity of the far-shooting APOLLO, his patron. THEAGENES, who accompanied us, prevented him by saying, that though by his sounding title χρυσόφλαξ τῷ θεῷ, guardian of the gold of the god, he might seem to be of high consequence amongst them, his employment was really no other than to wash the pavement of the temple with water from the fountain Castalia; to fill two marble urns, which stand at the entrance, from that spring; to place branches and crowns of fresh laurel in proper places; and to perform those ceremonies towards the birds, of which we had just been spectators.

Thou, my noble friend, who adherest to the law delivered by ZOROASTER, with a zeal and sincerity becoming its primitive professors, mayest smile at these extravagancies of the Greek superstitions; but thou wilt have no reason to be surprized at them, when thou

thou considerest, that from the earliest ages the artful and designing have concurred to keep the credulous multitude in the darkness of religious ignorance.

P.

LETTER CXV.

HYDASPES to CLEANDER.

THOU wilt be surprized to hear, that ORSAMES, whom thou supposest still engaged in the mysterious learning and stupendous works of Ægypt; or whom perhaps thou flatterest thyself to be preparing for a visit to thee, in order to crown his observations with the more humane studies and finished arts of Greece; that the contemplative, the inquisitive ORSAMES has put an end to his curious voyage, and is returned to Susa. Such was the will of the wise ARTÆUS, whose commands our young friend has always been accustomed to obey, from a readiness arising not only from a principle of duty, but from a constant experience of their being the kindest, as well as the most reasonable. Accordingly he flew back to court with such speed, as if he had known that the most accomplished princess there, and the greatest succession in the empire, waited his arrival.

The friendship which has long subsisted between the families of ARTÆUS and SISAMNES, gave ORSAMES frequent opportunities of seeing the beauteous PARMYS, before he went upon his travels. He saw and admired her; but intent on the pursuit of science, he formed no other than the distant hope of qualifying himself one day to deserve her. SISAMNES, in the mean time, descended from a long line of Hyrcanian satraps, which, by the loss
of

of two noble sons, he saw ready to end in himself, turned all his views upon his beloved PARMYS; and was looking round, among the great families of Persia, for a youth to adopt into his own, and make happy in his daughter. Nor could he long be in suspense; the heir of ARTÆUS soon fixed his choice. Educated under a father whose virtues have placed him at the head of the supreme tribunal, and whose eloquence prevails in the council of the great king, as thou tellest us that of PERICLES did in the Athenian assembly, ORSAMES steadily kept his eye, not on the dazzling honours which are to descend to him, but on the glorious methods by which they were acquired; and while he attended only to the improvement of his mind by the conversation of the wise, was not conscious that he was observed and admired by the great. But as soon as ever this alliance was known, the publick had but one voice about it; and the universal approbation it meets with, is a testimony to virtue and good sense worthy of a less degenerate age. The mighty ARTAXERXES has indeed led the way, by breaking through that frugality in bestowing honours, which, thou knowest, he so wisely observes, and continuing the dignities of SISAMNES to his son-in-law.

It was the day before the marriage, that, accompanied by the polite Mage TEASPES, (whom the good taste of ORSAMES had distinguished early among the sages in the Bactrian schools,) I found him not at all elated at this near prospect of greatness, but engaged, as usual, in those studies which form the patriot and the statesman. The archives of the empire lay open before him; he proposed several questions with that ingenuous vehemence which so well becomes him; nor would he suffer us to leave him, without one of those friendly debates which I have often described to thee among the chief pleasures of my Bactrian retirement.

Let

Let us not imagine, my dear CLEANDER, that a young man, who comes into the world with such dispositions, comes into it too early. It might be a fatal experiment in most great families; but how few at his age have lived and thought like him? We should rather esteem it a peculiar felicity, that he is at once carried over that dangerous term of life, wherein such numbers of our noble youth lose all the fruits of their education, and receive a taint which affects their whole future conduct. It is surely very unaccountable, that a course of luxury and riot should be held a necessary preparation to a life of virtue and honour; and the instructions and company of philosophers be considered as an impediment to our knowledge of the world. But ORSAMES will be a striking instance of the absurdity of these maxims. Nor need his learned friends apprehend that the man of letters will be lost in the man of the world. Instead of abandoning the arts he loved, he will shew how much they adorn the highest stations; nor will his increasing acquaintance among the great drive from his heart the companions of his studies. He will not be the less their friend, because he is in a situation to be their patron.

May the power which watches over the fate of the empire inspire our rising generation with an emulation of these virtues! So shall the honour of the Persian discipline be restored; and we shall be able to oppose an equal band of heroes to those shining genii among the Greeks, who make thee tremble sometimes for the throne of Asia.

W.

LETTER CXVI.

CRATIPPUS to CLEANDER. *From Sparta.*

WHEN we were at Thebes together, my CLEANDER, our conversation turned very much on the states of Greece, and thou wert particularly inquisitive after the policy and manners of Lacedæmon. I related to thee at that time some observations I had made, and promised to send them, on my return to Sparta, more accurately drawn up in writing. It is indeed an unhappy circumstance, that thou art prevented from visiting this seat of military virtue and undulterated good sense, as well by the laws of the republick, as by that jealous and inhospitable temper which is the offspring of civil war. I parted from thee with uncommon reluctance, as I knew that the discovery of one of my letters* last year in Athens, had reduced us from an open, cheerful, and improving conversation, to a dry, timorous, and reserved correspondence. I shall write to thee indeed at present with more freedom, not only because the city where thou now residest enters not into the feuds and politicks of Greece, but because the subject, on which thou desirest to be enlightened, requires an explicit perspicuity. Whilst thou informest thyself of the most curious circumstances attending the most celebrated oracle in the world, let me entertain thee with the institutions and commonwealth of that lawgiver, whom the same oracle pronounced a god. So great was either the reputation of LYCURGUS to command this testimony, or so great his art in procuring it.

The country of Laconia has often changed its name and its possessors. It was called Lelegia, from king LELEX; Oebalia, from

* See Letter xci.

OEBALUS, the father of CASTOR and POLLUX, (whose amicable and united government produced the known fable concerning them,) and obtained the appellation it now has from king LACEDÆMON. It was held first by the Achæans, with PELOPS at their head; next by the Sparti, who were governed by CADMUS; then by the descendants of the Argonauts; and lastly by the race of HERCULES, from whom the inhabitants of our days are derived. There is something, methinks, ridiculous enough in the tedious and grave histories recorded of these men. Doubtless the craggy territory of Laconia fared like other parts of Greece, when wild and uncultivated. During the early ages, the lands that lay near the sea-coasts were an harbour for pirates, who put themselves under the guidance of a general or petty prince, and plundered the more fruitful, and consequently the more inhabited, parts of the earth, with the greater resolution, as they imagined no man would pursue them to the barren rocks that protected them. Such were the Achæi and Heraclidæ, the first lords of the soil, and boasted ancestors of so polished a posterity; savage robbers in their original, improved by foreign colonies, and civilized by a strange concurrence of whimsical events.

The city of Sparta (they say) owes its rise to king LACEDÆMON. It is of a round figure, without walls or a citadel. The houses are built with singular simplicity; for the only tools allowed by law for building, are an axe and a hand-saw. The Eurotas runs along the east side of the plain in which it is situated, and often lays waste the country by its inundations. It is surrounded by hills, on one side rough and inaccessible; on the other, varied by cascades and torrents, which fall into the river, that winds impetuously through the valley. The very manner of the place is suited to the hardy temper of the people.

No republick has been more various in its form than this. At first it was a monarchy, and continued in that state till PROCLES and EURYSTHENES, the sons of ARISTODEMUS. They ruled it jointly, and from them two kings are entailed for ever on Lacedæmon. All laws were made and cancelled at their will; all magistrates were created at their pleasure, and accountable to them. Things went on smoothly in the same channel for many years, when EURYTION, through a weakness of understanding, or a mean affectation of popularity, lessened his own power, and made room for the efforts of sedition. The kings were afterwards desirous to remedy the confusion arising from the folly or vanity of their predecessor, and attempted to resume their former authority. But the people contended for their imaginary rights with such violence, that in a riot they killed one of their princes, the father of LYCURGUS. Nothing was able now to restrain their fury; they insisted on a chimerical equality of ranks, and overthrew the distinctions and necessary subordinations of society. Every man who had the least knowledge of the laws, invented subtleties to evade them, pretended to interpret them, and would have imposed his private sense for the publick opinion. In this captious disposition, the slightest offence from the magistrate confirmed the absurdity, increased the obstinacy, and raised the insolence of an exasperated multitude. LYCURGUS alone ventured to oppose the torrent with equal spirit and abilities; nor did the loss of an eye affect him, which in a warm debate was struck out by the factious ALCANDAR. He began with concerting a scheme among his friends for a thorough reformation; then formed a council of thirty among the principal citizens, and stationed a guard of soldiers in the forum, to prevent an insurrection; rightly judging, that a violent disease required as violent a remedy. When this was done, and the commonwealth had given him a power of new-modelling the constitution, he established a senate with the kings at their head,

and

ORALUS,

and gave laws to the people, which, without being committed to writing, he has contrived to engrave on their hearts by the rigour of education. They are recorded no where, except in the verses of TERPANDER, who has reduced them into the measures of poetry. Their number is not large; for, as CHARILAUS very smartly said, "They who use few words can want but few laws." Fortitude and a contempt of pleasure are principally inculcated there. Every citizen is obliged strictly to conform to them; for which reason PAUSANIAS thought Sparta answered the truest notion of a free government, when he pronounced it to be "the empire of laws, and not of men." As LYCURGUS had travelled into all parts of the world, he had great opportunities of comparing the practice of different legislators. He examined the different institutions of MINOS in Crete, went into Spain and Africa, and even conversed with the Gymnosophists in India. From Ægypt he took the hint of making the soldiers a distinct body from those who were occupied in the labours of the tillage; and after he had compounded the best system which the wisdom of others or his own could invent, he forbid the laws of all states, that differed from Lacedæmon, to be commended, or even mentioned in Sparta. It is owing to the same caution, that no citizen is suffered to travel into foreign parts. On being asked by somebody, why he gave an aristocratical, not a popular turn to the constitution, he bad him "go and try the experiment at home." The question was a very odd one, in a city that had suffered so much from the fury of the people. LYCURGUS died at Delphi by voluntarily abstaining from food, because he had solemnly obliged his countrymen with an oath to obey his laws till his return; a thing which he never intended. Satisfied that he had lived sufficiently for his country, he chose to leave the world, when he was old, with an integrity agreeable to his stern character; and thought it unbecoming a great man to die timorously and weakly, or to outlive his memory

memory and parts in indolence. His citizens pay him divine honours in a temple they have built to him, not so much out of regard to the sense of the oracle, as to the dictates of their own grateful hearts.

While he was in Ionia, he recovered HOMER's poems from the descendants of CREOPHILUS, and published them in Greece. In Crete too he put himself under the care of THALES, a writer of Lyrick odes, and was instructed by him. It appears that he had some taste for polite literature, though he has carefully extinguished the love of it in his commonwealth; for it is remarkable, that their dialect is so uncouth, and the people are taught by the law to be so sparing of words, that no man in Lacedæmon ever raised his fame as a poet. ALCMAN is the only exception to this remark; and he, by a surprizing strength of genius, has made himself admired over all Greece. The beauty and justness of his sentiments are the more striking, as the words which clothe them are inelegant. Besides the suppression of superfluous discourses, and the entertainments of the theatre, there is nothing tends so effectually to damp all attention to letters among the Spartans, as that institution of LYCURGUS, by which the magistrate is made the licencer of every sprightly and literary, as well as political composition; and the right of judging in matters of taste is unnaturally transferred from the impartial voice of the publick, the best and only arbiter in those cases, to the thrones of the Ephori. Such are the fetters laid upon wit in Sparta, both by the roughness of their language, and the genius of their policy.

They condemn the refinements of science and subtle speculation: they pretend, that no studies are encouraged here, but those which strengthen the understanding, without perplexing it, and polish the manners,

manners, without enervating them. It is their opinion, that we are born for action, and not theory ; and for the service, rather than the entertainment of mankind. Oratory is not only neglected, but abhorred in Sparta. They have no idea of what it is to be copious, and banished CEPHISOPHON for saying, “ he could talk a whole “ day upon any question.” A rhetorician told one of their kings, that eloquence was the most excellent gift to mankind ; he answered, “ You do well to say so ; because when you are commanded silence, “ you are useless.” The sententious brevity, and exquisite poignancy of the Laconick way of talking, are grown into a proverb. They laugh at the artful turns and round periods of the Athenians, and teach their children from their infancy to comprehend much in a short phrase ; to express at once their whole meaning, so as to vie, in the manner of conveying their thoughts, with the quickness of thought itself. Thus the Spartans are fond of dexterity, not only in the exercises of war, but in those of the understanding. They have the most exalted notions of liberty, and define it to be a contempt of death, with the love of virtue. Just before the invasion of Greece, BURIS and SPERTHES went to XERXES to be punished in the name of their city, agreeably to the commands of the oracle, as a satisfaction for the murder of those messengers DARIUS had sent to them. The king was pleased with their bravery, and generously forgave them : he then asked them to continue with him, and commanded INDARNES to make them large offers, and press them very warmly. But they steadily refused, and told INDARNES, “ He “ knew what it was to be a servant, but was ignorant of the blessings of liberty ; for if he had tasted it, he would have advised “ them to maintain it, not only with the weapons of a soldier, but, “ for want of them, with a spade or mattock, or any instrument of “ violence they could meet with.” No freedom of discourse is allowed any where but in the senate or the assembly. It is esteemed an
an

an impertinent curiosity to discuss such points, except in those places which the magistrate ordains, or on those occasions which the constitution marks out. A man would be branded with infamy for a minute examination into the affairs of his acquaintance; or even attending a court of justice, if his own business did not call him there.

Thou, my excellent friend, who art practised in the ways of men, must have ceased long since to be moved by the transports of admiration: but art thou not pleased with discovering that there is one community in the world, where every individual confines his attention to that which properly concerns himself? Free from a love of scandal, and all idle inquiries into the manners of their neighbours, (a passion which leads to publick calumny, not private reproof, and increases the impudence of bad men, without checking the progress of vice,) no Spartan finds his time hang heavy on his hands. Engaged for ever in laudable pursuits, their youth is a state of temperance and exercise; their manhood of military service; their old age is spent in an healthy and full enjoyment of their faculties in the administration of the laws, in applying their experience to the education of others, and in the agreeable reflection, that, during the course of a life variously occupied, they have scarcely passed an hour unprofitably to themselves or their country.

C.

L E T T E R CXVII.

CLEANDER to GOBRYAS, *Chief Scribe.* From Delphi.

MY excursions from Athens are, I hope, by no means useless to the king's service. I enlarge my knowledge of the dispositions and government of the Grecian states, I transmit my observations upon the manners and curiosities both of art and nature, which occur in the places I pass through, to the ministers of the sublime court; and I endeavour, at the same time, not to neglect the affairs of that city which is the particular scene of my employment.

A meeting of the Amphictyons, or states general of Greece, now held at Delphi, affords me a fair occasion to lay before thee some account of their origin, form, and business. They are a part of the Grecian constitution, to which the Persians have but little attended, and with which it may be highly advantageous, not to say necessary, for them to be better acquainted, in their future negotiations here. This celebrated assembly received its name, as well as institution, from AMPHICTYON, an Athenian king; who, observing that the separate interests and dissensions which prevailed amongst the Grecian republicks, exposed them to the invasions of their more powerful neighbours, wisely exhorted them to unite, by deputies, in one common body, which might, in times of danger, concert the best measures for their mutual safety, and prevent, by its salutary influence, the ill effects of private animosities and disjointed counsels. As he was a pious as well as political prince, he put the temple of Delphi, and the sacred territory, under the care and protection of the Amphictyonick tribunal; wisely thinking, that the publick defence

defence and publick religion should be matters of a general concern to the Grecians, however divided on subjects of less importance. ACRI-SIUS, who reigned several years after at Argos, is reported to have increased the privileges, and regulated the laws, of the Amphictyons; and is for that reason esteemed by some a second founder. The states which enjoy the right of sending deputies to this council, are at present twelve; the Ionians, Thessalians, Bœotians, Dorians, Per-rhœbeans, Magnesians, Locrians, Ætians, Phthiotians, Maleans Phocians, and Dolopians; but it is probable, that as some may have forfeited that distinction, and others been admitted in later times, who were not originally included, the number has not been always the same. The assembly meets in the spring and autumn of every year, either at Delphi or Thermopylæ; and every city amongst the people who compose it, chooses two members, the one called the Hieromnemon, and the other the Pylagoras, to represent it. The former is elected by lot, and has the honour to be president of the council in his turn, to gather the voices, pronounce the decree, and administer at the sacrifices, which are made either in the name of all the Greeks, or the particular city by which he is deputed. The latter is chosen by vote, and is properly the orator of the deputation; he delivers the opinion of his state, defends it against any accusation, and takes care of its interest upon all occasions. As soon as these deputies arrive at the place where the Amphictyons are convened, they offer up a sacrifice to the tutelar deity; at Delphi to APOLLO, at Thermopylæ to CERES. Then they repair to the assembly; but before they are admitted to take their seats, the following oath is tendered to them, which being a remarkable one, I shall here insert:

“I swear never to contribute towards destroying any of the cities
 “honoured with the right of choosing Amphictyons; or stop the course
 “ of

“ of their running waters, either in time of war or peace. If any
 “ person steal the offerings out of the temple of APOLLO, or assist
 “ another in so doing, I will oppose them with my hands, feet, voice,
 “ and my whole strength. Whoever infringes this oath, whether it
 “ be a state or a private person, let them be accursed of APOLLO,
 “ DIANA, LATONA, and MINERVA the provident! may their soil
 “ prove barren, their women bring forth nothing but monsters, and
 “ their animals not produce in kind! May they never perform a
 “ pure sacrifice to APOLLO, DIANA, and MINERVA the provident;
 “ and may their offerings be an abomination to those deities! May
 “ they be alike unsuccessful in war and law-suits, and may their
 “ posterity be extirpated from the face of the earth!”

A perfect equality is kept up amongst the members of this great council; the representatives of the most powerful republic in Greece have no advantage or pre-eminence over those of the least. Each state, from the flourishing commonwealth of Athens to the petty town of Eretria, possesses the right of two votes in the persons of its deputies; and, by having an equal share in the deliberations of the Amphictyons, looks upon itself as equally concerned in the welfare of Greece. As their meetings are attended with a vast concourse of people from all parts of the country, it has been usual, on particular occasions, for the Hieromnemes to summon all the Grecians, who then happen to be resident in the place where the assembly is held, to assist at its deliberations; with this distinction, that the latter are not allowed to vote, but merely called upon to countenance by their presence, the decrees of the Amphictyons, and to give them a fuller sanction. The power of this diet is very large and extends to the proclaiming of war, and the deciding of publick differences, of which I shall mention two remarkable instances. About the time of SOLON, the Cirrhæans and Acragallidæ, besides

other insolences, plundered the temple of Delphi, and disregarded the orders of the Amphictyons ; upon which that body, after taking the advice of the oracle, declared war against them in the name of all Greece, defeated their forces, reduced the whole nation, as polluted with sacrilege and impiety, to a state of servitude, and devoted their country to the service of the god. In the accommodating way, their endeavours have not been less successful than in the military ; for when the Spartans and Argives had harassed each other by a continued war for many years, they referred their difference to the arbitration of the Amphictyons, who, without taking upon them to determine the justice of the cause on either side, ordered them to bring it to a short issue by a combat of four hundred men, chosen out of both armies. Of late years they have intermeddled less than usual in the great affairs of Greece, and held their meetings chiefly for form sake ; their chief business at present being to settle a tax upon the Grecian states for some additions and repairs to the temple of Delphi. The end of their institution was certainly to keep up a good understanding in a nation composed of so many different governments and jarring interests ; and were the leading republics disposed to accommodate their disputes, overtures towards a negotiation could not be set on foot any where, with greater weight and propriety, than in this assembly.

I rejoice to hear of the vigorous resolutions of our potent monarch. Another year can hardly pass over, before some crisis may offer itself, which may induce him to employ the forces so wisely ordered to be got in readiness. I have now discharged the duty I owe the king, as his minister in Greece ; but it is a duty no less incumbent on me, to acknowledge the protection I received from thee, noble scribe, against the aspersions which the malice of enemies would have thrown on my reputation and conduct. Hard is it for a man who is
struggling

struggling abroad, amidst difficulties and hazards, in the service of his prince, to be exposed at home to the slander of the malicious, the reports of the credulous, and the judgment of the ignorant. But thou, generous GOBRYAS, proceedest not on the common maxims of courts; thou art no less steady in protecting merit, than sagacious in discovering it; and as thy recommendations to preferment are never intended to serve a base unworthy end, thou scornest to give up a minister who serves faithfully, through motives of fear or interest. May the chronicles of Persia, which transmit down thy fame to posterity, as a wise, an honest, and an able minister, when they record CLEANDER, the Ephesian, among those who had the honour to execute thy commands, mention him as one who was a follower, not of thy fortunes, but of thy virtues! Farewel.

P.

Extract of LETTERS from Athens.

OUR loss in Ætolia is considerable, not for the number of citizens, which did not exceed one hundred and twenty, but for the quality and valour of the slain. They were, most of them, of the best families in Athens, and distinguished by their experience and gallantry. DEMOSTHENES, our general, has been blamed, with reason, for quitting the siege of Leucas, which he was in a condition of taking, to comply with the persuasions of the Messenians, who flattered him with the hopes of making an easy conquest of Ætolia. Since his defeat he has resided at Naupactus, and lately obtained a reinforcement of a thousand men from the Acarnanians, to secure that important place (whose fortifications are of a large extent) against the attempts of EURYLOCHUS, the Spartan. We have lately received dispatches

from him, which bring us an account that EURYLOCHUS, with three thousand Lacedæmonians, having marched through Locris, and joined the Ætolians, laid waste the country about Naupactus, and set fire to part of the suburbs; but they no sooner heard that succours were arrived, when they retired into Ætolis, without receiving any advantage from this expedition, except recovering Molycrion for the Corinthians. But it is imagined they have a design on foot to attack Argos and Acarnania. Our advices from Sicily inform us, that CARNEADES, our admiral, has been killed in a sea-fight against the Syracusians, and that PACHES, who succeeds him in the command, has taken Messina. We have not received so much damage from the settlement of the Lacedæmonians at Heraclea as was expected; for the colony, instead of being strong enough to make descents into Eubœa, is much harassed by the continual incursions of the Thessalians, its neighbours. The worst of our misfortunes is, that the plague still continues.

The island of Delos has been purified by order of the people, and the quinquennial festival*, formerly celebrated there, revived with great pomp and solemnity. NICIAS was appointed to conduct the chorus of singers and dancers, and preside at the performance of this pious work, and has acquitted himself in the charge to every body's satisfaction; having set up a brazen palm-tree in honour of the

* A critick might venture from the mention of this council, not the least trace of which is to be found in any ancient author, to call in question the genuineness of our letters. But observe, reader, how luckily all circumstances conspire to establish their credit. The earl of Sandwich has, amongst other valuable fruits of his travels, enriched the literary world with an original state of the accounts of the temple, made by these very Amphictyons, in the 100th Olympiad. The marble was found at Athens; and Dr. Taylor has illustrated and supplied it with a great deal of learning and critical sagacity. See his Dissertation on the *Marmor Sandvicense*.

god,

god, and consecrated a large piece of land to the service of the temple.

An Amphictyonick council is likewise established, composed of deputies from this city, and the islands of the Ægean, who are to have the direction of all matters relating to the temple, to regulate the expences of the games and sacrifices, and settle the quota of money which each state is to contribute towards them.

L E T T E R CXVIII.

CRATIPPUS *to* CLEANDER. *From* Sparta.

I HAVE detained thee hitherto, CLEANDER, with some scattered remarks on the manners of the people I converse with, and dwelt only on the outside of things. Let us now penetrate into the recesses of their policy, and the peculiar strokes of wisdom which distinguish it. I enter on the task of anatomizing their constitution with pleasure; as it is in further obedience to thy commands, and compliance with my own inclinations. And though, like other anatomies, it affords more trouble than entertainment in the execution; yet in the close it produces very useful matter of reflection; which might be drawn out by thy activity and address into consequences of the last importance to thy country.

One aim and intention of LYCURGUS was, to preserve the commonwealth, he founded, from civil feuds. To this end he removed every internal cause of commotion, by dividing Lacedæmon into thirty thousand equal lots; and of these, nine thousand are in the hands of the Spartans. The culture of them brings forth a very ample provision for the necessaries of life; and their care, thou knowest, extends not to its ornaments. The number of citizens corresponds exactly to that of the portions of land, which are never to be increased or diminished. Thus, not a man in the state being more powerful than another, the legislator has left no fuel for future animosities. By means of so excellent a measure, and the exclusion of foreign commerce in the abolition of silver and gold, he has fixed the republick on the most solid and unalterable foundation. This last law, which forbids

forbids the current use of any, except iron or leather money, is conceived with the utmost art, and in the spirit of a great politician. For besides that it hinders the introduction of those vices that are the ordinary companions of an extensive trade, had he neglected to establish it, he would soon have found, notwithstanding his caution in the *Agrarian*, that still one door was open to sedition. Without this institution, that law must have operated ineffectually; since the balance of money being distinct from that of land, would, by the increase of riches in process of time, have exceeded it; so that an unequal distribution of property remaining, the seeds of contention would have remained with it; and whoever had raised a large personal fortune in traffick, might have been able to disturb the commonwealth by faction.

The legislator, after having prevented all occasion of tumult from within, imagined they would be able to repel any from without by their union. The Helots, however, have made several struggles for their liberty: they are a nation of slaves, (to which a number of conquered Messenians has been added some years since,) and receive the most cruel usage from their masters. They are of great service in war as well as in the tillage, which is entrusted wholly to their industry. Every Spartan is attended by seven of them in the field, and they have fought sometimes so valiantly, as to have been presented with a crown of olive and their freedom by the state. Their multitudes are so considerable, as that now and then in harvest time the youth are ordered so go out and massacre the reapers, when they are returning from their work in the evening. So infamous and savage a custom took its rise from the apprehension of an insurrection, and is thought a necessary act of policy and self-defence.

As

As to the magistrates of this state, they are few ; because it is neither vicious nor populous. Thirty members compose the senate, which is equal to the kings in power. They are chosen by the votes of the people, not by lot ; and continue in office during life, if they shew a regard to virtue and the publick good ; for good morals are esteemed so essential a qualification to a statesman, that if a bad citizen gives an opinion which is generally approved of, it is entered on their journals, as the advice of some better man, and not in the name of the mover. No one is admitted into this venerable council under the age of sixty, nor unless he be distinguished for his merit, and has offered himself a candidate. They are judges in capital causes, and take much time to consider of them ; because an error once made in a matter of life and death is not to be amended. They debate on every point of publick business, and propose their resolutions to be confirmed by the assembly. They are accountable to none, and all the offices of the state are entrusted to them.

The kings are taken out of the two branches of HERCULES's family. They must be educated in the Spartan manner ; and no small weight is laid on their bodily perfections, such as tallness and strength : for it is not long since, that the wise ARCHIDAMUS was fined in a round sum for marrying a short wife. They told him, " his posterity would degenerate from their great ancestor." In the beginning of every month they take a solemn oath to maintain the laws. They administer the holy rites, and have a tithe of all swine, that none may be wanting for the sacrifices. They are sole judges in cases of adoption and the highways. A double portion is assigned them at the publick meals, where they are required to attend constantly, and dine at a separate table : one of them was punished some years ago for eating at home with his queen. A palace is appropriated

propriated to their use, and all outward marks of respect shewn them. Their powers, however, are very limited in times of peace; for each is subject to be tried by his brother king, the senate, and the ephori, although they are indulged in appealing to the assembly, and such points are determined only after mature deliberation. In war nothing can be more extensive than their authority. Either of them may be sent out at the head of the army, and performs all the offices of a general without controul; and though he has counsellors appointed him, it is in his own breast to follow their advice, or depart from it. The family and relations of the kings are treated with no more regard than other citizens; but the hereditary right is so secure, that notwithstanding the father suffers exile for mal-administration, the punishment reaches not to the son, nor is he excluded from the succession.

The people are divided into six tribes, and distinguished by their dresses, sandals, and way of wearing their hair, from all other Grecians. The great popular assembly of Laconia is composed of thirty thousand citizens, dispersed into every city and district of the country: the lesser, of the Spartans, which meets on every occasion, while the other is never called together, except on the important subject of peace or war. The place where they receive the propositions of the senate, on which they are not suffered to debate, lies between the bridge Babyca and the river Cnacion, near the Persian trophy. They do business in the open air, and blame the Athenians for assembling in fine buildings, adorned with elegant paintings and statues; because they imagine that the welfare of the state may often suffer from such ill-placed magnificence; as it tends to captivate the senses, and distract the understanding, which ought to be better employed. Their decisions in former times differed so much from the senate, that POLYDORE and THEOPOMPUS enacted an unconstitutional

tional law, which has been since cancelled, "that whenever the people gave a wrong vote, the kings and senate should have a power of over-ruling it." The strength of the people increased to such a degree afterwards, that the same THEOPOMPUS was forced to allow them the creation of the four Ephori, who are guardians of their interest ; and, though designed only at first to shield the people from the senate and the kings, have since usurped an absolute jurisdiction over all. This king was blamed by his queen for consenting to weaken the royal authority. "But (said he) it will be now more solid, and consequently more lasting." The Ephori continue but one year in place, and no man can be elected into that office a second time. They superintend the treasury, judge in civil causes, execute the royal office in the absence of the kings, preside at the games and on all festivals, as well as in the assemblies of the people. They have a share too in the management of the senate, and are alone exempted from paying an external reverence to the reigning princes. The authority of recalling generals from the army, or any of the publick officers, is vested in their hands, and in their dispatches to them they use the scytalè*, which is an artful manner of conveying a letter into foreign countries, without a possibility of its contents being discovered, except by the proper person. In a word, they are so powerful, as to dispense rewards or punishments at their pleasure ; and the state is not secure from the exercise of their

* The nature and use of the scytalè was this : when they gave a general his commission, they took two round pieces of wood, in the form of truncheons, alike in thickness and length. One they kept themselves, the other was delivered to him. So, when they had any thing to communicate to him, they cut a long narrow scroll of parchment, and winding it about their staff, one fold close under another, they wrote their business down the sides of it. Then they took off the parchment and sent it to the officer, who, applying it to his own, which exactly resembled theirs, the folds fell in with one another, as at the writing, and the characters were read with ease. Vide Plut. in Vit. Lys. & Aul. Gell. lib. xvii. c. 9.

tyranny,

tyranny, unless they are divided by jealousies. These are the chief magistrates on whom the motions of the republick depend. And now, CLEANDER, pause a moment to admire the wisdom of LYCURGUS; for the equality of estates confines the power of the governors; and the slow rotation of honours restrains the ambition of the aspiring. These are the never-failing sources of the Spartan tranquillity.

There are other inferior officers, who inspect the exercises of the youth, the manners of the women, the behaviour of the citizens in publick places, and settle the prices of goods, and the weights and measures of the market.

There are others also, who are appointed to take care of strangers and ambassadors, to dismiss them at a convenient time, and to prevent the Spartans from conversing with them. The Pythii are sent to consult the oracle on all emergencies, and are permitted to dine with the kings. One of them constantly attends the senate. The Hippagretæ are three in number, and elected by the Ephori. It is their business to sit at the head of the publick tables every day, and send a proper share of the meal to those who absent themselves at a sacrifice or chace, the only lawful reasons of absenting. They chuse out three hundred of the bravest citizens, and form them into a body, which is supplied by new ones, as any of them fall in war, or are excluded from the company, because of their age. These are they who fought with LEONIDAS at Thermopylæ; and the custom of giving them precedence over the rest of the army was wisely instituted by LYCURGUS, as an admission into it raises great emulation among the soldiers. In a day of battle they are placed before the king in the centre. PÆDARCHUS stood as a candidate, a few months since, to supply a vacancy in this troop; and upon finding he was

not chosen, he went out from the presence of Ephori with much seeming gaiety, and in a fit of laughter. They called him back, and enquired the reason of it. He answered, "he could not help congratulating the state in silence, on being possessed of three hundred braver and better citizens than himself." At the last Olympic games, another Spartan being asked, whether his victory there would be of any service to him, he replied, "Yes, for it would recommend him to a station before the king in battle." The statues of the gods are all in armour, to intimate that the people place their confidence in military force. Their sacrifices are made with uncommon frugality; because they imagine the Deity is more moved by the sincerity than the incense of the worshipper. The only prayer they offer up at the altar is, that "they may receive good things for their good actions." They bury the dead in the city, and the tombs are placed in the precincts of the temples. All mourning ceases in eleven days. No one is allowed an inscription on his monument, except he dies in the field, in order to appropriate a kind of religious regard to the sepulchres of the valiant. The nearest relations of the slain judge, from those parts of his body where he has received his wounds, whether he deserves an honourable interment.

Their treaties of peace are engraven on stone pillars, and annually renewed by a solemn deputation sent to the contracting state. The legislator has commanded them to treat the vanquished with lenity, and to forbear plundering the dead bodies. They set so much an higher value on a victory gained by stratagem than by force, that in the former case they sacrifice an ox to MARS, and in the latter, no more than a dunghill cock. They pay little attention to fleets, which is the necessary consequence of a want of trade. For the same reason it is with difficulty they raise money for carrying on a war, though they

they have scarce any need of it, since every Spartan serves in the field at his own expence; and as to the troops of the allies, they are paid by their own masters. Whenever they have wealth in possession, it is preserved in their temples, or deposited with their neighbours the Arcadians.

No settled number of troops is maintained by this state, and one of their kings being interrogated about it, said, "It was no matter, they were sufficient to defeat an insolent enemy." There is something very becoming, as well as very religious, in the ceremonies they use in time of war. The king, when he is going out, sacrifices in his own family to JUPITER ἀγῆτωρ, and the fire remains unextinguished on the altar till his return, when he makes an offering of the spoils to the god. Before every action he sacrifices to the muses; then each man puts a garland on his head, combs his hair, and the trumpet sounds to the onset. In truth, no state of Greece equals this people in the art of war, for they are perpetually employed in those exercises which are the representation of it.

Thus the Lacedæmonians are a nation of soldiers, trained up to a military life, in order to defend their own liberties, without invading the quiet of their neighbours, and to repel the unreasonable attacks of their enemies, without aiming to be lordly conquerors. So just and excellent were the purposes of LYCURGUS; but it is the misfortune of this great republick to have avoided an effeminacy, which would have been injurious to itself only, and to have indulged a lust of power, which lays waste mankind; so that it carries its principle of mortality in the very circumstance which has raised its glory, and constitutes its strength. The restless spirit of HERCULES is descended to the Spartans, and they can by no means content themselves with mock skirmishes, and the idle mimickry of war. Proud
of

of their superiority in the field over the whole world, and of that vigour which arises from health and temperance, they are desirous to prove both by their effects, however fatal.

Founded on a scheme of entire separation from the manners of other countries, in making foreign acquisitions, and giving way to their national ambition, they break through the national constitution: in setting Greece at variance with itself, they are working their own as well as the general destruction. And, by the sacred life of AR-
TAXERXES, (if I foresee aright,) the day cannot be far distant, when every people of the West, reduced to misery and weakness by the wounds of civil war, shall bend before his arm, shall adore the rising power of our eastern sun, and own the healing influence of his beams.

C.

L E T T E R CXIX.

CRATIPPUS *to* CLEANDER.

BY this time, CLEANDER, I am persuaded thou considerest the republick of Lacedæmon as an heap of peculiarities; and did not the behaviour of the state itself, as well as the testimony of all Greece, unite in confirming my account, thou mightest be tempted to suspect the credit of it, and perhaps to think the whole a creature of my own imagination. To be serious, the Spartan government is so remote from the practice of the world, and so strongly declaimed against by the voice of nature, that were it not for custom, that second nature, no people upon earth would willingly conform to it. The penetrating LYCURGUS foresaw this; and, from his intimate acquaintance with men and things, wisely judged it impossible to fix the form of government which he gave his countrymen, unless he moulded their passions to his laws, and interwove an habit of cheerful obedience into their very tempers and constitution. To this end he was attentive to their education, beyond what has been recorded of the ancient Persians, and has disabled every man from enjoying the privileges of a Spartan, who has not gone through the several parts of the institution. No one is a citizen by birth, except his father and mother are of the city; and as soon as an infant is born into a family, the elders of the tribe examine it. They determine whether it be of a tender or a vigorous make, and accordingly either expose or educate it, without reflecting that a weak constitution often settles into a state of health; and that nature sometimes makes amends for a feeble and deformed body, by the strength and beauty of the understanding. If the child be approved, he is assigned a lot among
the

the citizens, and pronounced capable of bearing publick offices. They inure them to hardships from the first, and the children of the magistrates and of private men are clothed and nourished in the same manner. At seven years old they are put into the class of boys, and at the age of eighteen they are numbered among the Ephebi. In the mean time they are taught to go barefoot, live entirely upon flesh, that they may have large limbs and florid countenances, and are accustomed, above all, to the exercise of hunting. At a certain time of the year some of them are laid upon the altar of DIANA ORTHIA, and scourged so severely, that they have expired upon the spot. But the patience and spirit of the boys not only exceed belief, but even the capacity of human nature in all other countries. The goddess is said to delight in blood and cruelty; and LYCURGUS appointed annually this barbarous sacrifice at her shrine, as well to appease the vengeful temper of the Deity, as to make that shrine a monument of Spartan heroism. But does it not argue a want of sense, to suppose any being disinterestedly malevolent? Or is it so much an exercise of courage as enthusiasm, to suffer quietly the follies and the insolence of depraved religion? Exclaim then with me, CLEANDER, at the infamous scene, and shrink with horror on the very mention of such criminal and ill-natured piety.

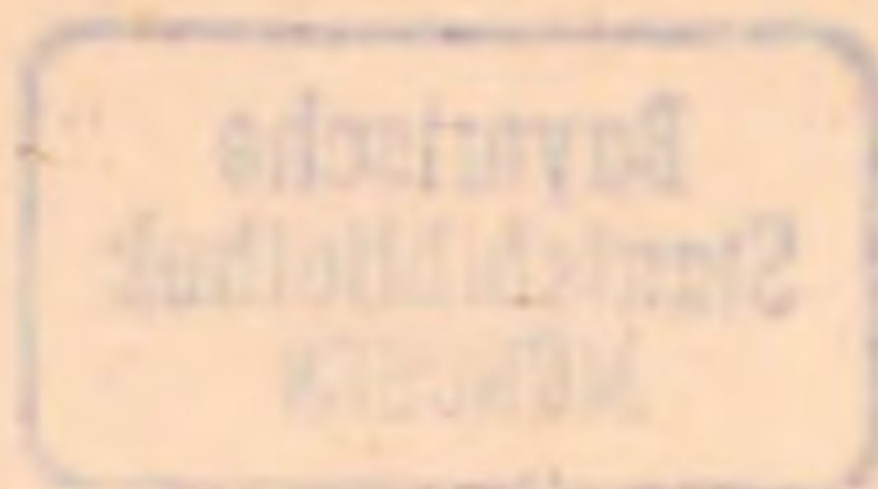
There is another custom enjoined by law, and practised by the boys, which, though singular enough, is yet much freer from exception than the last; I mean that of stealing. As all things in the hands of private persons are considered as belonging to the state, a dexterity of this kind is so far from giving offence, that it raises the character of the person who excels in it. The boys are encouraged to it, as it habituates them to stratagem and military address; and whoever is caught in it is punished, not for the fact, but his want of vigilance and quickness. The shocking story of him who per-
mitted

mitted a fox to tear out his bowels, before he would discover the theft, is too well known to be enlarged upon. They are bred up in strict reverence of the oldest citizens. It is expected that the latter should reprove them for every fault committed in their sight, under pain of the same penalty. The younger must bear these reproofs without resentment, and with modesty; and it is required, whenever they are seen publickly in the streets, that they should keep their eyes fixed upon the ground, and be guilty of no levity. Nor is it unusual for those in the higher classes to choose out certain youths for their favourites. The law enacts, that in such cases the Inamoratos shall suffer for the trespasses of those whom they protect; and enjoins the rest, who are not honoured in this manner, to suppress carefully the rising of envy. When a lad has been two years among the Ephebi, he is often placed at the head of the class of boys, and conducts them in the morning to their martial exercises. In the Gymnasia, the girls contend naked with them in wrestling, dancing, boxing, and all those sports which are assigned generally to the province of men. No Spartan is indulged in marrying any woman, except he has vanquished her at these games. It is owing to this education, so contrary to the female softness in most nations, that the women of Lacedæmon are esteemed rough, haughty, and assuming. GORGO, the wife of LEONIDAS, was one day asked the reason, "Why the ladies of her country had so great a power over the men?" "Because (answered she) they alone produce men." It was the opinion of LYCURGUS, that the inclinations of the mother have a surprizing effect upon the children, as well as her arts of persuasion on the husband. So he has contrived to unite their sentiments with each other's, and the laws of the republick, by obliging them to a similitude of manners, and training them to warlike exercises. Then wonder not that VENUS is adored in armour

by this people. Every citizen must marry at the age of thirty; and whoever has contributed four children to the common stock, is discharged by law from all painful services. The married ladies wear veils, and the unmarried ones appear without any. The former are supposed to be contented with their present husband, and the latter are desirous to gain one. Virgins are wedded without a dower, and a temporary exchange of wives is allowed in the city. An old man may make over his wife to a younger, and a new bridegroom must visit his spouse by stealth. These are the odd passages in the conubial laws of Sparta.

The Ephebi are enjoined many hardships, while all who are in the class of men are indulged in an honourable tranquillity, and exemption from those toils. Publick lodgings are set apart for them; they lie down together on beds of reeds, and are taught never to give way to sleep from a love of indolence, but merely to refresh themselves, and according to the dictates of nature. They use no ointments nor any bath but the river Eurotas. The combats of the Ephebi are extremely fierce; and no man is at liberty to own himself conquered. They are forbid to drink, unless it be to quench their thirst; and, in order to force them to sobriety, it is enacted, that in the darkest nights they shall go home without torches. Thou mayest observe, CLEANDER, to what low minutenesses the care of LYCURGUS has descended; because he well knew that the manners of a state in trifles are of consequence to support its strength.

The Spartans eat together in common halls. Each table has a select company; and no man is admitted to any one of them without the general consent of the members who frequent it. This is done with a view to prevent any interruption in the conversation, and



and that no citizen may be uneasy at the seasons appointed for relaxation. Every man sends in a monthly contribution for the maintenance of the entertainments; and it is expected he should come thither, without having privately feasted at his own house. One instance of such luxury, if brought to light, would be attended with infamy. They sit down without any distinction of age, and are waited on by the boys, to whom they prescribe silence. It is not an uncommon thing at these times to put subtle questions to the youth; and if they fail of returning a short, clear, pertinent, and ready answer, they are punished by the head of the class. After dinner they make some of their slaves drunk, with a view to instil an abhorrence of that crime into their children. The inhumanity of this practice is more odious, than the design of it is commendable. The ordinary table-talk of the Spartans is remarkably improving. Their discourse turns chiefly on virtue, liberty, a contempt of other nations, their own form of government, the character of their lawgiver, and the history of their great men. These subjects are always uppermost in a Spartan's thoughts.

After so many particulars recited at large of this people, I flatter myself, that thy friendship will induce thee to be a little inquisitive after me. Within a few days I shall enter into the class of men, as thou mayest easily guess, very highly to my comfort; and to complete me as a citizen, I am lately become a sharer in the lands of the state; for a Spartan, with whom I had contracted an intimate acquaintance, died since my return from Thebes, without any relations, and left me the heir to his lot. Believe me, CLEANDER, it was with no reluctance that I exchanged the sumptuous cookery, and the feasts of Asia, for the black broth and the sordid diet of this city. Let me confess to thee, however, that I called up all the

powers of dissimulation to my help, in counterfeiting an unwilling approbation of those rough sports, in the Palestræ of their youth, where I have acted by turns the part of the victor and the vanquished. But the king's service bears down every consideration of private convenience in the breast of the faithful CRATIPPUS. And when I reflect on the labours of Lacedæmon in profound peace, I do not wonder at their fondness for the comparative repose of war; nor is it a virtue in those men to despise death, who lead a life of which they have reason to be weary.

C.

LETTER CXX.

CLEANDER to SMERDIS.

DURING the whole course of my busy and dangerous employment, never have I more ardently wished for the company of my old friends, the partners of my studious and speculative years, than I did this morning in the sacred grove of laurel, which leads from the temple to the brow of the hill. Thither I retired, full of the reflections which this remarkable place must suggest; and how did I regret those charming conversations of our Bactrian solitude! Where the venerable SMERDIS would lead the inquisitive CLEANDER into the highest subjects, would hear his objections, redress his errors, direct his reasonings, and warm his heart. What new lights are thrown upon a question by those friendly debates! And, for want of such communication, how am I stopped every moment in my course of thinking, while I am tracing to their original the imposture and superstition, which bring to these altars the adoration and the wealth of all Greece!

Under these disadvantages, forgive me, gentle Mage, should I fall into mistakes, or even controvert some opinions which prevail among our eastern sages: for never can I be persuaded that the oracles, which we see scattered through this land of idolatry, are under the immediate guidance of the great enemy of truth and order; that the knowledge of future events delivered there is an emanation from the impious ARIMANIUS; and that such are the methods by which he establishes the kingdom of error, and diverts the
worship

worship of mankind from its only true object. How hard is the supposition, that the just, the benign OROMASDES should suffer the human mind, confined and fallible as he created it, to be thus unequally attacked, thus invincibly deluded? And what a preposterous dispensation is it, that where he is adored with that purity which reason dictates, and his own prophet has prescribed, no such divine communications are vouchsafed; while he permits the book of fate to be opened near every venerable grove and romantick fountain in Greece, for the purposes of impiety and superstition!

But we need not fear any such conclusion. OROMASDES speaks to all men by the great voice of reason and nature, and to the purer East by his sacred volume. By these ways the supreme Wisdom teaches us what we are concerned to know; and we cannot expect to be indulged in the vain curiosity of foreseeing what cannot be prevented. Nor is ARIMANIUS to be charged with revealing those secrets. From all I could observe in this seat of divination, we are not to recur to any preternatural power. Blind devotion and artful management will explain the whole mystery; and men are deceived but by men.

As soon as one begins to ascend the sacred mountain, every thing appears adapted to inspire a religious horror. The ancient trees hanging over the rock on each side the temple, and the rock itself opening into a rude kind of semicircle, whose echoes increase the confused voices, and the sound of the trumpets, which always make part of the ceremony; the magnificence of the buildings, and the richness and elegance of the consecrated gifts, sufficient of themselves to strike the imagination, are particularly pointed out and exaggerated by a set of men whose business it is to wait upon strangers; and who, I observed, endeavoured to lead them into some account of them-

themselves, and the circumstances which brought them to consult the god.

After duly performing the various sacrifices and purifications, without which the temple is not to be approached, they are conducted thither; their head muffled up in their garments, and trumpets blowing all round them, that no sight or sound of evil omen may interrupt the procession. This indeed makes a most ridiculous appearance; and what with the solemnity, the noise, and the uneasy posture they walk in, they are quite fatigued and confounded by the time they get to the cell, where they wait with their questions in their hands. While they are in this devout expectation, they are sometimes refreshed with the most fragrant odours issuing from the inmost recesses of the temple. As this is a token of the Deity's peculiar favour, it scarcely ever happens but when some person of consequence is among the suppliants.

In the mean time water is brought to the Pythia from the Castalian fountain, and she chews the leaves of the sacred laurel, to prepare her for the prophetick office. Immediately she rushes into the sanctuary, her hair dishevelled, her colour changed, her eyes rolling, foaming at the mouth, and with all the marks of fury and distraction. She throws down the censers and the laurel branches that stand in her way; and at last is seated upon the tripod by the attending priests, and delivers the answer of the god in a loud and hollow voice.

Thou wilt imagine I must be attentive to so extraordinary a spectacle; and every circumstance brought to my mind the tradition they have here, about the first discovery of the prophetick cave,
over

over which the tripod is placed. Some goats, they tell us, browsing upon the edge, suddenly fell into a kind of madness, leaping and making strange noises. The goat-herd ran to the cave, and, looking down into it, was seized in the same manner; his features were distorted, and the tone of his voice altered, just as it happens to the Pythia, and the spirit of divination came upon him. This surely points out to us a physical solution: we know the vapours arising from different parts of the earth have very sensible effects upon the human body. There are exhalations that cause instant death; there are caverns that stupify for a time: and may not the Castalian fountain, running through the same soil, partake of the same qualities? May not the laurel too promote the epileptick symptoms? Such is the nature of that plant, according to the observation of HIPPOCRATES; and hence perhaps it is dedicated to APOLLO, the author of enthusiasm, and bears a principal part in all the rites of divination. There are instances where the paroxysm has been so violent, that even the sacred ministers were terrified, and left the Pythia to herself; and not long since she died in the operation, having taken probably too strong a dose. Besides, on any other principles, what can this fury mean? Can it serve any purpose, but that of amusing and confounding the multitude? Can a madman see further into futurity than one in his senses? And should not the mind in its undisturbed state be fittest to converse with a superior intelligence?

How different is the disposition of the holy men amongst whom thou residest! Abstracted indeed from the world, but not unfit for it, not heated by passion, nor sunk into melancholy, they are prepared to receive the divine influence; and if such influence, after the copious streams shed upon our great lawgiver, still descends upon
the

the sons of men, it must be upon these his successors. The effects at least are worthy of so sublime an original. These sages are not employed in giving doubtful answers to trifling or impious questions, in encouraging a curiosity destructive both of happiness and virtue; but in one great scheme of benevolence and instruction, in correcting the mistaken, succouring the unfortunate, pointing out the great truths of morality, and leading the way to the practice of it.

Formerly the oracles were all delivered in verse; but they were generally in so bad a taste, and sometimes so lame and irregular, that as the age grew more critical, they could not be borne any longer. It was too plain an absurdity, that HOMER and HESIOD should be greater masters of the art than the god of poetry, who inspired them; and therefore he now usually speaks in prose. But, to preserve the ancient form, there is a band of poets ready, who reduce the answers into measure, and may be useful also to give them sense and coherence upon occasion.

Not that sense and coherence are always thought necessary. The god adapts himself to the genius of his votaries; and to those who admire most what they least understand, he condescends to give words without a meaning, from which they seldom fail to pick out something applicable to their wishes or their fears. A certain degree of obscurity is essential to every oracle; it becomes the dignity of the power who dispenses them; and it were profane to expose the divine secrets too plainly to the unhallowed vulgar. Thus does superstition impose upon itself, and leaves fraud and contrivance little to do. Not but in those cases where more caution is required, the finest artifices are employed to support the credit of the temple:

the way of life, the passions, the expectations, the very countenance, of the consultor is attended to. Where the probability lies strongly on one side of the question, the answer inclines that way. Generally it is so adjusted, as tolerably to suit either event; and where publick business is the subject, and more eyes are turned upon it, there it is particularly involved and ambiguous. The Delphick shrine, however, has the reputation of speaking plainly; and the rest of the prophetick gods and heroes, and even APOLLO himself, from his other temples, send their worshippers hither, to get their revelations farther revealed.

While I was surveying the sacred treasury, and observed almost in every room some costly offering of CRÆSUS, I could not but pity that unfortunate prince, whose dependance on this very oracle lost him his crown. And when a Spartan of the company was shewing me the tablet whereon is engraved the famous answer given to LYCURGUS, I pointed to CRÆSUS's golden lion, and said, " See there a
" memorial of a different nature. The god who gave a sanction to
" the constitutions of your lawgiver, sent the no less devout Lydian
" monarch on an expedition that ruined him; and as he established
" one government, he overturned another."

The greatest number and the most valuable of the presents were, I took notice, of the same age with those last mentioned. The multitude indeed still flocks to these altars; and the states of Greece, on every great occasion of conquest or deliverance, still dedicate a statue, or erect a trophy. But the men of understanding and consequence no longer repose that trust in the decisions from Delphi, which their ancestors used to do. The instances of influence and corruption, which these later times have afforded, must indeed be
sufficient

sufficient to open their eyes, and to put an end to so slavish a prejudice. The portico of Parian marble, which adorns the front of the temple, was the price of driving the Pisistratidæ out of Athens; and the story of HIPPIAS is not yet forgotten at the Persian court, who used to complain, that while the opposite faction had the care of the sacred buildings, the Spartans, who consulted the oracle, (whatever their questions were,) had always the same answer returned them; "that they should restore liberty to Athens." The like interested motives prevailed upon the Pythia, Perialla, to pronounce DAMARATUS illegitimate; and we have heard the old men of XERXES's court describe the satisfaction the exiled king expressed, when he heard at Thermopylæ that the impious priestess was convicted and deprived. The taste that begins to prevail all over this country for real science, and the free debates upon the great principles of nature and religion, which are held at Athens particularly, will go on to expose the imposture; and I foresee, without consulting the god, that in the next age his prophecies will be ridiculed, and his altar deserted.

One word more, to obviate a prejudice relating to this oracle, which is spread over the East. The panick which seized the troops of XERXES, when they came near Delphi, has been wonderfully magnified. Thunders are said to have burst from Parnassus, and stones to have rolled down its sides, in defence of the holy place. The attempt upon it indeed miscarried; but the same army plundered and burnt a sumptuous temple of the same deity at Abæ, which, it should seem, he was equally concerned to protect.

May we, holy Mage, be content with, and make the best use of the present time! this is the method to lay in happiness for futurity.

The wise and gracious OROMASDES has given us prudence and sagacity sufficient for the common events of life; and where the prospect is clouded, and out of the reach of our view, we may safely trust ourselves in those hands from whence we came, and whither we are to return. It is ridiculous to hope for information from above upon every trifle; and a traveller through Greece must remark, that oracles are much the most frequent in Bœotia, which is by no means the country of wits or philosophers.

W.

L E T T E R CXXI.

TELEPANES to CLEANDER. *From Persepolis.*

WHILE I enjoy, CLEANDER, an honourable subsistence in the court of ARTAXERXES, it would shew great ingratitude in me not to acknowledge, that the source of all my good fortune was from thee. During the short time I have been in Persia, I have borne a share in the publick mourning, and lost a generous patron in MEGABYZUS. He received me with great humanity, and was pleased with the design* I had drawn for a repository of that valuable collection which thou sentest him out of Greece. The materials were in readiness for beginning the work, if his death had not prevented it. But I was so fortunate as to be made known, through his recommendation, to the other satraps of this magnificent court, and even to the great king; and a little before MEGABYZUS's death was promoted to an employment under OTANES, superintendant of the royal palaces. The province assigned me was to carry on the ornaments of the splendid palace of Persepolis, to which improvements have been made by every succeeding prince from CYRUS, who is esteemed the founder. To pay the last respect to my excellent benefactor, I came hither in the mournful retinue which attended his obsequies; I saw him here entombed in the *royal mount*, among the graves of the Persian monarchs. About four hundred feet distance from the citadel, the same rock of black marble, on which that is situated, rises to a considerable height; and in it are cut many cells and apartments, but into them no living person ever descends, and the coffins are let down by machines from the top.

* See Letter lxxxix.

There

There is a state and magnificence in the structure and situation of this palace, that strikes every beholder with pleasure and amazement. It stands north-east of the city, commanding that spacious valley through which runs the river Araxes. The rock for threescore acres appears to have been cut into form, with immense cost and toil, for the foundation of this marvellous pile. Nothing can be more stately than the double flight of stairs which leads to the first platform of the palace, by ninety-five steps from the plain below. The steps are so commodiously contrived, and of such a breadth from one side to the other, that twelve horsemen may with great ease ride up a-breast. The ascent to the upper court is by a second flight of stairs, with a large landing half way, after the manner of the first. The sides of the rock both to the lower and upper platform, are cut in a perpendicular steep, and ornamented with figures in relieve; those upon the first in a rude grotesque style; but those upon the sides of the second, which represents a procession and sacrifice after a victory, are performed in a better taste. The citadel at the east end of the palace is encircled with three walls, each rising above the other; the first sixteen cubits high, the second twice that height, and the last threescore. They are entered by seven gates of burnished brass. From the summit of this citadel there is a most extensive prospect, circumscribed only by the heavens themselves. There is not in these Asiatick buildings the same symmetry and proportion which we so much boast of in Greece; but there is in them something more great and stupendous than can perhaps result from the more regular designs of art. It cannot always be said, that the workmanship surpasses the materials; and yet the labour that has been employed in the several parts is incredible. The buildings upon the upper platform are of porphyry; which, notwithstanding the hardness of the stone, is inlaid in many places with a great variety of other costly marbles, representing, in Mosaick, human figures, landscapes,

landscapes, beasts, and flowers. The inner walls of the state apartments are of black marble, so exquisitely polished, that they reflect every object like a steel mirror, which extremely heightens the lustre of the gold upon the frieze, cornishes, and flutings of the pillars. The famous vine in the king's bedchamber, which spreads its branches over the royal bed, is, in my opinion, better devised than executed. The stalk and branches are of burnished gold, and the clusters of orient pearl mixed with rubies of great value. The bedstead likewise is of gold, and the footstool alone estimated at three thousand talents. The state in the presence chamber is supported with four columns of the same metal, thick-set with precious stones; and the coverings are of purple embroidered with various colours.

In the bas-reliefs about this palace, are represented most of the civil and religious ceremonies of the Persians, and under proper emblems, the doctrines of the Magi. I was amazed to see upon one of the walls, an image of monstrous shape, with many arms, like the Briareus of the Grecian poets, till I discovered that ARIMANIUS, the first principle of all evil, was meant by it.

There is near the entrance of the great hall a jasper tablet, twenty feet in height from the ground, inscribed with mysterious characters. The kind of writing is known to few. Some have attributed the invention of it to an eminent sage, called BELTESHAZZER, who was satrap of the province of Babylon under the later Assyrian kings, and bore considerable honours, after the dissolution of the empire, in the courts of CYAXARES and CYRUS. From an Hebrew captive he was raised to a state of sovereign dignity, for his extraordinary wisdom and uncommon endowments. It is recorded of him, that he was possessed of a spirit of divination, and exactly foretold the great revolutions that happened in those times. His
know-

knowledge extended itself to all those sciences and arts that tend to enlarge the mind and embellish life; and what makes me mention him with the greater fondness is this, that he not only encouraged the improvement of arts in others, but was a master in several of them, and particularly in architecture. Some strokes of his genius, I am told, appear in the plan and structure of this palace; and a considerable part of that at Susa, where he long resided, was built by him. It is a most finished design, and shews his singular good taste in building. To this BELTESHAZZER, some maintain, the peculiar simplicity of the Persian worship is owing; and ZOROASTER, they say, had never appeared as a reformer of the Magian principles, if BELTESHAZZER had not first been. The royal favour, by which he was eminently distinguished under the new monarch after the taking of Babylon, having created him the envy of the other satraps, they plotted to destroy him, by obtaining a decree from CYAXARES of such a nature as they knew the religion of the Jews, to which he firmly adhered, would inevitably oblige him to transgress. The king having inadvertently signed the decree, could not save him without weakening his own authority; and the penalty for transgressing required that he should be exposed to lions. The story is set forth in sculpture upon an inner wall of this palace, where the king is seated in state with the insignia of royalty; and a prisoner brought in chains before him, who by the solemnity of the proceeding, appears to be a person of eminence: for on one side the throne are ranged the grandees of his court, and on the other the Magi; and a select number of priests and nobles are withdrawn apart, and seem to expostulate with one another concerning the prisoner. Under these is placed a guard of six ranks of pikes, both men and arms in full proportion. With great unwillingness CYAXARES gave up his able and faithful counsellor. He was shut up in a cave of lions. But those savage animals had no power over him,

him, and after having remained a night in this confinement, he was taken out unhurt, to the great confusion of his enemies. This confirmed the king in the opinion which he entertained before of his sanctity, and convinced all men that BELTESHAZZER was a person peculiarly favoured by the gods. As a memorial of this story, there are, within an arch near the passage leading to the subterranean apartments, the figure of a man with long hair, to shew the eminent rank of the person, and a lion lying tamely at his feet, in sign of this miraculous escape. This is obvious enough. But more of the sculpture upon these walls is in the hieroglyphick way, altogether wrapt up in symbols. To form these symbols, they make use not only of natural animals, but chimerical and fabulous ones; as beasts with wings, and birds with four feet. These are images of the several states and empires that are or have been. The Assyrian monarchy is figured by a winged lion with a crown upon its head, implying the quick progress of its conquests. Thus the ram being the royal ensign of Persia, the ram's head, seen upon the pillars here, with horns one higher than the other, was expressive of the Medo-Persian empire. By the combats and fierce encounters of the natural or fictitious animals, are set forth the wars of different countries, and the events of those wars determining the fate of empires. There is likewise an hieroglyphick language used in the writings of the eastern sages, which bears, I am told, a strict analogy to this sculptured imagery. * * * * *Desunt cætera.*

LETTER CXXII.

CLEANDER to ORSAMES. *From Delphi.*

I THOUGHT it would be unpardonable, while I continued in the land of oracles, to neglect paying a visit at the cave of TROPHONIUS, which is attended even with a greater variety of strange circumstances, than the shrine at Delphi, and differs in the mysterious terror of its ceremonies from all others in the world. On mentioning the scheme to my companions, they readily closed in with it. PROCLES and I contrived, each of us, to form a question, which we might propose when we arrived there; and engaged old ARCHIAS to reserve one of his family doubts for the resolution of the demigod. We journeyed in a few days from Delphi to Lebadea; and on one side of the town entered a very beautiful and romantick forest, which they call the grove of TROPHONIUS*. The river Hercynna winds through it. On the side of a rising ground stands the temple, supported by brazen pillars; in the midst of it is the entrance into the prophetick cavern. We furnished ourselves with some cakes dipped in honey, and narrow ladders, according to our instructions; and proceeded in good order up the hill. Early in the morning the priests met us, in their formalities, at the door of a building dedicated to Good Fortune, where we were commanded to remain some hours. They asked, what were our respective difficulties; and told us, we must make an offering to APOLLO, SATURN, JUPITER, JUNO, and CERES. Victims were brought out with all

* Pausan. Bœotic.

speed;

speed; and the bowels being inspected, it was declared the deity would be favourable; and then we were invited to make a repast out of the leavings of the altar. I took the freedom to inquire, if any other rites must be performed, before we were permitted to descend. The holy men who waited on us looked at me with such indignation, that I began to find I had made a false step. One of them immediately entered into so large a detail of lustrations and expiations, which were necessary for past offences, that I would have given a thousand Daricks to have been that moment sacrificing a Bactrian ox in the Mithriack cell, rather than that this idle curiosity should have drawn me into a perplexing farce, so inconsistent with the genius of true religion. At the close of the evening we were informed it was time to break off our divine meditations, and walk down to the river, conducted by two boys about thirteen years of age. In the mean time the priests busied themselves in offering a ram to AGAMEDES, on whose auspicious aspect depends the ratification of the former omens. As we were undressing to bathe, PROCLES, with his usual vivacity, whispered me, that "he was amazed how one consultor of an oracle could look upon another without laughing." That ceremony ended, two doses of water were administered to each of us; the one called Lethè, to drown the remembrance of those things which so lately were the greatest part of our concerns; and the other Mnemosynè, to make us retain the memory of whatever was to be exhibited in our descent. Nobody but ARCHIAS could bear these draughts with a pious resignation. My head was so intoxicated with them, that I was in a fit condition to receive every thing the priests should tell me, and to enter the cave with a religious kind of horror. After an obeisance or two to a fine statue of DÆDALUS's workmanship, we were arrayed in linen habits adorned with ribbons, and the venerable Theban stepped forward to the mouth of the cave. He was rolled into it, and conti-

nued there for an hour. When he came out, (which was with his feet foremost,) the natural gravity of my friend's face seemed heightened into an inflexible dulness. He was presently conveyed to the seat of Mnemosynè, and having related what he had seen and heard very confusedly, he was conducted into the temple of Good Fortune, where he was advised to stay, till he should be restored to his former senses. PROCLES and I were so astonished at this appearance, that I believe the terror of entering into the cell made an alteration in our looks, almost equal to that which might be expected on returning from it. However, it was too late to withdraw. PROCLES went through all the forms in the same manner with ARCHIAS; and when he rose again above ground, he was no more the lively, the humorous companion I had conversed with; every laughing feature was struck out of his countenance. My turn being next, though I knew the whole to be an impudent imposture, yet it occurred to me, there must be somewhat contagious in it, since PROCLES had the same sentiments; and, if it had been possible, the good sense of the man would have saved him from this extraordinary stupefaction. In great anxiety therefore I desired leave to speak with my acquaintance, that had gone through the operation, but was hurried into the cave without a moment's pause. When I fell down, I was beset on the sudden with a mist, and not having understanding enough to be certain whether I was awake or in a dream, conjecture that I received a blow upon the head, which stunned me. Soon after, I fancied that I saw an immense gap* resembling an hollowed sphere. It had a darkness, not still, but thick and agitated. I shook at the dreadful noises of beasts, and groans of men and women, that issued

* See Plut. p. 590. vol. ii. par. 1624. In his Treatise of SOCRATES'S Dæmon, where one TIMARCHUS, desirous to be instructed in the nature of it, is said to have visited TROPHONIUS, and seen an allegorical vision, which is related and explained at large.

from

from an unfathomable depth. At last all was hushed, and a small voice pronounced some obscure words, by way of answer to my interrogatories, that are not worthy to be blotted on my paper. As soon as the voice ceased, I was dragged out of the cell, passed a severe examination, and having refreshed myself in the temple, we, the next morning, at break of day, took our leave of TROPHONIUS and his priests.

In my way back to Delphi, I made a vow by the hallowed groves of our prophet, that I would not again torture my imagination to find questions for an oracle, convinced more than ever, that a man's own sagacity is the only dæmon to be trusted in real difficulties.

Whence it proceeds, ORSAMES, I cannot tell, but there is something in darkness that calls up the fears, and disturbs the cheerfulness, of human nature. For which reason I am often offended at those who represent a secret grot, or a gloomy cavern, as the immediate place of his presence, whose most perfect emblem is the radiant MITHRAS, exposed for ever in the glorious concave of the heavens, to engage the eyes and worship of the rational part of his creation.

C.

LETTER CXXIII.

CLEANDER to GOBRYAS, *Chief Scribe.*

I no sooner received information that the plague, which has raged the whole summer at Athens with great violence, was considerably abated, than I determined to set out on my return thither; and as the roads at that season of the year are much infested with parties of soldiers, both of the Peloponnesian and Athenian allies, I took hold of an opportunity, which fortune threw in my way, to join the train of CALLIAS and NAUSICLES, the Athenian deputies to the assembly of the Amphictyons, who were preparing for their journey home at the same time with myself. I experienced the good effects of travelling under their protection; for, upon the borders of the territories of Attica, we fell in with a party of Bœotian light-horse who were scouring the country: the deputies immediately sent to acquaint the commanding officer with their character, which, by the law of nations, and the general practice of the Greeks, was sufficient to secure them and their retinue from any arrest or vexation in their passage. The officer behaved with great politeness on this occasion, and prevented by his authority, the violence with which the rough soldiers, greedy of spoil, were preparing to lay us under contribution. The rest of our journey passed without any remarkable incident. The morning after our arrival CALLIAS and NAUSICLES made a report, first in the senate, and afterwards before the assembly of the people, of their behaviour in the Amphictyonick council, as representatives of the commonwealth of Athens. They gave in the roll of contributions which were laid upon all the Grecian states,

states, for the enlargements and repairs of the temple of Delphi, and the particular sum which Athens was obliged to furnish towards her part in carrying on so pious a work. They related a speech made by the deputies of Corinth against the Athenians, for erecting a chapel in the temple of Delphi, in memory of the battle near Naupactus; which concluded with a motion, that a fine should be set upon them by the Amphictyons, for the celebrating victories of the Greeks over each other, in the same place where their conquests over barbarians alone were consecrated to posterity. But NAUSICLES exerted himself with such activity in opposition to it, by shewing amongst other things, that the Athenians had done nothing unprecedented but only followed the example of the Bœotians, who erected statues in the same temple after the defeat of the Athenians at Tanagra, that the Corinthians were forced to drop their motion. When the report was finished, the people unanimously approved what had been done in their name by CALLIAS and NAUSICLES, and likewise decreed them crowns of gold, for their vindication of Athens against the unjust aspersions of the Corinthians. Their embassy expired with the usual compliment of being invited to a publick entertainment in the Prytanæum.

The plague is by this time entirely ceased; and indeed it abated gradually with the heats of the summer. I asked HIPPOCRATES, what number he thought it had destroyed? He told me, by the most exact computation he could make, it had carried off no less than four thousand four hundred citizens, (not to mention strangers,) amongst whom the order of the Hippeis had lost three hundred for their share. So terrible a depopulation, one should think, noble scribe, would inspire this state with humble and moderate sentiments, and a desire of restoring the tranquillity of Greece. But this is so far from being the case, that their spirits are more raised than ever,
by

by a relation sent hither by DEMOSTHENES, of a defeat which the Acarnanians and Argives, under his conduct, have given to the Ambracians and Peloponnesians under that of EURYLOCHUS.

The Ambracians having entered Acarnania with eight thousand heavy-armed foot, took possession of a fort called Olpis, which is built on the top of a hill not far from the sea. There EURYLOCHUS joined them with a body of Peloponnesians, who, by marching through by-ways, escaped the vigilance of some Acarnanian troops, that lay in wait to intercept them. A few days after this junction, a squadron of twenty Athenian ships appeared in the gulph of Ambracia, and DEMOSTHENES, with an army of Acarnanians and Argives, (to whom were added three hundred Messenians and sixty Athenian archers,) came up, and pitched his camp in sight of the enemy. The two armies remained quiet two days, but early on the sixteenth began an engagement that lasted till evening. DEMOSTHENES with great judgment foreseeing where the stress of the action must lie, placed four hundred Peltastai, or Targetiers, in a hollow way covered with bushes, which extended itself along the flank of his right wing. The enemy's left making a motion to surround him, met with a vigorous resistance in front, and was charged at the same time so briskly in the rear by the ambuscade, that, after a short dispute they threw down their arms and fled. EURYLOCHUS himself was killed in endeavouring to rally his men. In another part of the field the enemy's right wing, composed chiefly of Ambracians, who are reckoned the most warlike people in those parts, broke the left of DEMOSTHENES, and pushed it to the walls of Argos; but returning in disorder from the pursuit, the Athenian general advanced against them with his victorious troops, and obliged them to take refuge within the walls of Olpis. The next morning MENE-DATUS, who succeeded EURYLOCHUS in the command, proposed to

to DEMOSTHENES to surrender the fortress, upon condition that he should be permitted to retire with the Peloponnesian forces only; to which the latter consented, with a view of rendering the Lacedæmonians odious amongst their allies for deserting the Ambracians. DEMOSTHENES, after setting up a trophy and burying his dead, decamped with his army to oppose the remainder of the Ambracian forces, who, he had received intelligence, were marching to the assistance of their countrymen. He found them engaged in the streights of Idomene, where his superior skill in the art of war, and a perfect knowledge of the country, enabled him to gain a complete victory. For having sent a detachment to seize the passages of the mountains, he marched with the rest along the great road, and beat up the Ambracian quarters so suddenly, that the outguards made but very little resistance; the rest were soon routed, and a miserable slaughter made of them. Those who attempted to escape were killed or taken by the Acarnanian parties, who had beset the ways. Others, rather than surrender to their worst enemies, chose to cast themselves into the sea, and swim for safety to the Athenian ships, which were cruising on that coast. In short, on this occasion the republick of Athens has acquired great glory. Her general (who, in token of his victories, has sent hither two hundred suits of armour) recovered his reputation; and the Ambracians received irreparable damages. DEMOSTHENES adds in his letters, that this success might be attended with greater advantages; but that the Acarnanians, preferring their old neighbourhood to that of an Athenian colony, are on the point of concluding an accommodation with the Ambracians, at which this state is, with good reason, dissatisfied.

Thou mayest imagine, potent lord, I was not a little surprized at the arrival of ZOPYRUS here from Ephesus in a Phœnician ship. What inducement he has had to seek the Athenian protection, after

quitting the Persian court in so abrupt a manner, I am unable to discover; but in his daily conversation, he throws off every mark of duty and allegiance to his sovereign, by setting forth the facility of seizing some advantageous port in the Persian dominions, and proffering his service to conduct a colony of Athenians to any upon which it may be thought proper to make an attempt. From the opinion which the better sort of citizens have formed of his character, and their unwillingness to entangle themselves in disputes with the great king, at a juncture when the war now on foot demands their whole attention, I should conjecture, that this republick will enter into none of his projects. But whether the hopes of gain may not allure private adventurers to embark with him in some desperate enterprize, I shall not pretend to determine. However, thou mayest depend on the earliest notice of his motions; and I think PYTHON should be talked to on this subject. That minister sent hither early information of the army and fleet preparing in the Persian provinces; and by the decrees passed in the assembly before my return from Delphi, he will be furnished with sufficient materials for a conference. I am well assured that the senate have taken great alarm at some secret advices from their emissaries in Thebes and Sparta. Some of the principal members, with whom I converse, intimate their suspicions, that the Lacedæmonians will not be so scrupulous as themselves about giving up the Greek cities in Asia; because the Ionian colonies are related to the Athenians by extraction. And indeed, as the Persian ministry have, in all their negotiations, laid great stress on this point, an alliance with Lacedæmon would be the most desirable measure. At the same time, whatever views they may have about extending the commerce of the empire, and rendering the islands in the Ægean sea dependent upon the monarch of Asia, will be best answered by weakening the naval strength of the Athenians.

The

The elections for magistrates were over, as usual, on the first of the month Hecatombeon; they have gone chiefly in CLEON's favour. Thou wilt perceive by a list of them, which I send enclosed, that PHILOCRATES is chosen first Archon, and CLEON, NICIAS, EURYMEDON, SOPHOCLES, and four others, generals for the year ensuing. The two last of those above-named are going with a fleet of forty ships to the relief of the Corcyreans, whose exiles have lately fortified themselves in the mountains, and lay waste the country with fire and sword.

Noble scribe, if my nephew CHARICLES of Ephesus, who will deliver this dispatch into thy hands, should find favour in thy sight, I shall reckon it the greatest happiness that can befall him. He is a young man of prudence, activity, and address; whom thou wilt find not unintelligent in the affairs of Greece, and extremely desirous to be ranked amongst thy dependents. Less than this I could not say of him; because of his real merit; and were I to add more, his near relation to me might appear to have blinded my judgment in his favour.

From Athens

P.

LETTER CXXIV.

CLEANDER to BAGOAS, *Chief Eunuch in the Palace of ARTAXERXES.*

THOU, who hast spent thy life within walls, where resides perpetual tranquillity, and none but the softer passions are allowed to enter, wouldst be but little entertained by a long detail of a puzzling treaty, or the view of a bloody field, where the lives of thousands have been sacrificed to the ambition of their leaders. But thou wilt hear with pleasure of the success of my negotiations in the traffick of beauty, and the fair victims I have collected from every quarter of Greece, for the Fane of Love, where thou presidest. In my late journies over this country I have still been attentive to thy commission; and I will venture to affirm, that I have now embarked for Ephesus thirty as accomplished virgins, as ever adorned the inner chambers of the palace. How will thy wrinkles, venerable eunuch, soften into a smile, when thou receivest them from their covered chariots at the secret gate? Amongst the orange trees upon the steps of the marble fountain, thou wilt examine with taste their different charms; and, after a strict examination, rank them in their several orders. Happy old man! who, cool and unconcerned, canst leisurely throw thy eyes over such enchanting forms, and feel only the quiet joy of administering to the pleasures of thy master.

Thou wilt easily distinguish the Ionian beauties from their graceful movements in the dance, and their submitting with less reluctance to thy curious regards. The more shy Athenians will please thee by the peculiar sweetness of their accent, and the masterly manner in which they touch the lyre. But the blooming islanders, the daughters

daughters of CHIOS and LESBOS, will strike thee most by the symmetry of their features, their long flowing tresses, their large black eyes, and the elegant magnificence of their dress.

To contrast these, there are three more northern beauties from the banks of Strymon, with fair complexions and golden hair. There is one thou must look upon as a curiosity ; a Spartan, daughter of one of the Ephori, whom my friend, the Trierarch PHILOCLES, carried off in a descent upon the coast of Peloponnesus. CHELONIS expresses all the haughtiness of her country, and her quality, in her countenance ; accompanied with a manly kind of beauty, which, though it commands respect, by no means excludes love.

The tender LEONTIUM I must recommend to thy peculiar care, and beg thou wilt present her in my name to the chamberlain HYDASPES. He, who shews so elegant a taste in his gardens, his furniture, and his amusements, is no less refined in his more secret pleasures ; nor will refuse to accept this token of my gratitude, so well suited to his delicacy. The ingenuous sweetness of her countenance, and the nobleness of her demeanour, prove her to be what her story pretends she is. The pirate of Scyros, who sold her, and had brought her up, assured me, that when he took her in a cruize off Eubœa, she was wrapped up in a rich mantle, and wore a bracelet set with gems ; but he could learn no particulars relating to her, because the nurse and the rest of her attendants perished in the engagement. Conscious of the state from which she is fallen, she retains an air of melancholy, which my friend's humanity is so fitted, and will be so pleased, to dispel.

The twenty slaves, whom I have chosen to attend these virgins, are well versed in the various arts so much esteemed in the palace of the

the queens. Some form an agreeable concert on all kinds of instruments ; others are skilful at the loom, and trace out the most beautiful patterns for the richest embroidery. Others prepare perfumes, and are practised to attend at the bath. The three Corinthians I purchased out of the house of the most magnificent courtesan in that city. They are taught all the niceties of dress ; to braid the hair, to adjust the robe, to tie the sandal, and know all those curious secrets which heighten or preserve beauty.

Give me leave to be a little vain, upon my having thus added to the number of thy fair subjects. Happy subjects ! under such a guardian ; removed from the dangers to which helpless beauty is exposed, from the perplexing cares of life, the tumultuous sallies of ungoverned love, and the raging passions of disagreeing rivals, they are placed in the awful sanctuary of innocence and purity, where the profane cannot enter ; they enjoy all the delights of a well-ordered magnificence. Awed by thy discipline, made easy by thy gentleness, their minds are ever serene and cheerful ; their affections ever tempered and regulated ; their power of pleasing is directed to one object ; their ideas of happiness, all their transports, center in one lord. When instructed by thy lessons, and purified with oil of myrrh and sweet odours*, they approach his bed ; how are their hearts elated to meet the embraces of a monarch, who can reward their attention to please him with the revenues of a province ! But the fortunate fair, in whom the king delights, who is again summoned from the second house of the women, partakes the highest honours that a mortal can receive ; the bonds of captivity fall instantly from her hands, and the imperial tiara encircles her head. Adieu.

From Athens, the 17th of Mæmacterion.

P. and W.

* Vide *Esther*, cap. iii.

LETTER XXCV.

GOBRYAS, *Chief Scribe, &c.* to CLEANDER, at Athens. *From Susa.*

THOU takest the surest way to silence the calumnies of thy enemies, by continuing to discharge the duties of thy employment to the entire satisfaction of those who wish thee well; and hast given the king and supreme council fresh proofs of thy sufficiency in business, by the variety and importance of thy Delphick dispatches.

The domestick tranquillity which we enjoy at present, the good order established through the several provinces of the empire, and the flourishing condition of our troops and finances, give us leisure to look abroad, and survey the posture of affairs in foreign nations. The king, we hope, will soon be able to determine, from the negotiations now carrying on, to which side of the contending Grecian states the influence of his arms must be carried. And how near matters draw towards a conclusion, thou wilt be better able to judge, when I have related to thee the result of some conferences between myself and PYTHON, and the advices lately sent by CRATIPPUS from Sparta. Not many days ago, PYTHON made me a visit, and told me, that his republick having received information, that a large body of forces was to assemble early in the spring near Sardis, had sent him express orders to obtain a categorical answer from the ministers, as to their destination; since the people of Athens had reason to apprehend that they were designed against the Grecian colonies in Asia, which, by CIMON's treaty, were

were rendered independent of Persia. I replied, that the king, my master, from his regard and observance of treaties, particularly of one so disadvantageous to himself, for a course of many years, had not deserved, without strong grounds, to be suspected of an intention to violate them; that I could not help thinking this peremptory demand was started a little unseasonably; and that it looked very much as if his state sought occasions for a rupture, by forcing a disagreeable answer from the king; that I would, however, assure him, that these troops, which were not numerous enough to give umbrage to the Athenians, were not designed, either against them or any of their allies, unless by their behaviour they obliged the king, against his inclination, to commence hostilities. PYTHON did not seem satisfied with this answer; and, amongst other objections to it, said, it was plain the empire was preparing some great stroke, as it was well known, that, besides this army at land, a powerful fleet was equipping in the ports of Phœnicia. I replied, with an appearing warmth, that it was true a squadron was fitting out to protect the commerce of our trading subjects, which was miserably disturbed and interrupted by the Peloponnesian and Athenian navies; that daily representations were made to the ministers from the most eminent merchants, that their vessels were stopped and searched, the effects seized, and even the men imprisoned, by the ships of war belonging to both parties, under pretence that they were carrying arms and provision to their enemies. I assured him, the king could no longer suffer these violences, but would think himself unworthy the crown he wore, if he did not protect the properties and persons of his subjects, and insist upon ample reparation of the damages they sustained.

PYTHON desired me to consider, that these were inconveniences unavoidably attending neutral powers in a state of war; that many
of

of the insolences complained of are committed for the sake of gain by particular officers, without the consent, or even knowledge, of their principals; and that if I would give him a list of the sufferers, and an estimate of their losses, he was sure the Athenians would give satisfaction to those who were unjustly oppressed. He added, that he was concerned to find me more disposed to inflame than accommodate matters between our masters; and that it was purely to avoid it, he had omitted making complaint, as he was ordered, that the Persian vessels frequented the seas between the Cyanian and Chelidonian islands, in direct violation of the tenth article of the peace of CIMON. I told him, it was probable the merchant ships might take that course in their voyages; but that was not contrary to the treaty, which only says, that the Persians should not sail in those seas *οὐν μαχηραῖς ναῦσι*, “with ships of war.” After some altercation between us, on the manner in which this article was complied with, he represented one while, that the Greeks would make it a common cause, if the two fundamental stipulations in CIMON’S peace (the independence of the Asiatick colonies, and the restraint on our navigation) were broken through; at another time, that the Athenians, provided they could gain the good will of the king of Persia, would soften the rigour of them. But at last he said plainly, that the commonwealth of Athens hoped we would not take part in the differences between them and the Lacedæmonians, as not being at all interested therein; but if we were resolved to interfere, they had as good pretensions to our friendship as any other Grecian state. I said, if the Athenians had any overtures to make, they might send an embassy to propose them in express terms; but that talking in general of the regard and esteem which his republick had for the king, without entering upon particulars, tended only to amuse and create distrust. As PYTHON had nothing more to offer, our conference

VOL. II. S ended;

ended ; and I easily perceived his chief intent was to sound our designs, and by throwing out some softening hints of the amicable disposition of Athens, prevent any immediate resolution to break with them.

NICANDER still preserves that roughness and singularity in his behaviour, with which he began his embassy. He scarcely ever stirs out of his house, makes no acquaintance in the court, and seldom confers with me. CRATIPPUS writes me word, that his own state is so ill satisfied with the dry uninforming dispatches they receive from him, that they intend to supply his place, towards the beginning of next spring, with some abler ministers, who will have it in charge to propose to us terms of the highest advantage, in exchange for our friendship. It seems they repent the abrupt manner in which the negotiation was broken off last year ; and STHENELAIDAS, the Ephorus, the great promoter of the war, and the present director of their counsels, has most heartily declared himself for calling in our assistance, rather than fail in the main point of reducing the power of Athens.

I have endeavoured to trace out the unaccountable flight of ZOPYRUS ; and I learn by intercepted letters, and by other intelligence, that, after making the best of his way to Ephesus, he took shipping there ; and it is not yet known whither he directed his course. If, as we have reason to suspect, he concludes his ramble at Athens, I know thou wilt be vigilant in examining his conduct and designs, and acquainting us with the encouragement he receives : not that we apprehend any danger either from his interest at home, or address abroad ; but in such cases, precaution is always useful.

I con-

I congratulate thee, CLEANDER, that thou closest the year in quiet and safety, which, by the cabals of thy enemies threatened thee at its setting out with the storms of faction. If to be honoured with the favour of the prince, confirmed in the esteem of the ministers, and supported by the zealous endeavours of friends, are the proper incitements of industry and rewards of merit, thy situation is of all others the most fortunate. Farewel.

P.

LETTER CXXVI.

CLEANDER to HYDASPES.

SOME of my friends here, a few days ago, accidentally fell into a dispute about the comparative excellence of the two sexes. It was occasioned by one who ventured to call in question that natural title to superiority, which we had all along in so peremptory a manner claimed to ourselves. He maintained, that there was no distinction of sexes in the soul; that in both it was equally capable of improvement; and that the visible pre-eminence on our side was entirely to be resolved into the greater degree of care and culture that had been bestowed upon us. He made some doubt, whether the other sex were naturally, and before the acquired softness which they had derived from education, less able to undergo the more hardy and laborious employments, which are now appropriated to us under the name of manly. However, added he, intellectual capacity has plainly no sort of dependance upon the vigour and weakness of the animal constitution; since in our sex the greatest strength of understanding is often to be observed in bodies of the most tender and delicate make. But as example and experience may be supposed to have much more weight in this matter than any kind of abstract reasoning, he supported his opinion by the instance of the celebrated ASPASIA; a woman whose attainments in the whole circle of sciences have exceeded the most improved geniuses, in an age and country which think they have made the greatest advancement in knowledge of any other. As she is yet alive in this city, though age has taken off the bloom of her person, and the death of PERICLES diminished her interest in

in



ASPASIA

From a Bust in the Vatican

London Published August 1796 by Cadell & Davies Strand

in it it may not perhaps be a disagreeable entertainment to ac-
quaint them with some of the most distinguishing parts of her cha-
racter, and inform them of such remarkable circumstances relating to
her as conversation with herself or others may have helped me to
the knowledge of.

Apart from a review of her life, there is no other city
of Rome in the number of extraordinary persons it has produced.
This greatness cannot so properly be accounted for from any
superiority of the human mind as from the assistance education may be-
stow on the encouragement that she may receive in one place
above another. Her quality I need not dwell upon; many of
her own sex dwell with some pleasure on the singular obscurity of
her birth, as a circumstance that shows a mixture of a shade over
the lustre of her character; and speak with more esteem than per-
haps they ought, of the lowliness of her descent to take her down
from the pedestal of greatness to which her virtues have raised
her above the rest of her contemporaries. It is it is true, what
was the chief motive of her coming to Athens: some suggest that
this was the most likely place for her advancement, as a theatre on
which her literary virtues might be displayed with the greatest success.
But the same reason might equally be urged for her going to Rome,
drawn so many of her of any country or rank on to exert her know-
ledge, the desire of improving herself in a place of the most allowed
reputation for learning. However, all seems to speak of her as
one in whom the human mind is raised to the highest point of
the human spirit. It is not to be wondered at that she should be the
first and most distinguished of her age, and that she should be
admired by all the best company of her country. It is not to be
wondered at that she should be the first and most distinguished
of her age, and that she should be admired by all the best company
of her country. It is not to be wondered at that she should be the
first and most distinguished of her age, and that she should be
admired by all the best company of her country.

in it, it may not perhaps be a disagreeable entertainment to acquaint thee with some of the more distinguishing parts of her character, and inform thee of such remarkable circumstances relating to her, as conversation with herself or others may have helped me to the knowledge of.

ASPASIA is a native of Miletus, more famous than any other city of Ionia for the number of extraordinary persons it has produced. This doubtless cannot so probably be accounted for from any efficacy of the climate, as from the assistance education may bestow, or the encouragement that arts may receive in one place above another. Her quality I find not altogether settled; many of her own sex dwell with some pleasure on the supposed obscurity of her birth, as a circumstance that throws something of a shade over the lustre of her character; and speak with more certainty than perhaps they ought, of the lowness of her descent, to take her down from that envied height of greatness to which her virtues have raised her above the rest of her contemporaries. Nor is it agreed what was the chief motive of her coming to Athens: some suggest that this was the most likely place for her advancement, as a theatre on which her literary qualities might be displayed with the most success. But the same reason might probably draw her hither which has drawn so many others of any curiosity or ambition to excel in knowledge, the desire of improving herself in a place of the most allowed reputation for learning. However, all agree to speak of her as one in whom are united the highest endowments of mind and body; the utmost brightness of parts and beauty of person; the one heightened and recommended by all that ease and grace which travel and acquaintance with the best company bestow; the other improved by a careful use of all those advantages which a free converse with all the celebrated wits of Greece could give her. Her thoughts were
not

not confined within the narrow province of domestick business, nor laid out in acquiring those more showy and superficial accomplishments, which too often engage the whole attention of that sex. She had gained an early acquaintance with every part of useful literature; but her favourite studies, to which she had devoted more care and pains, were philosophy and politicks. ANAXAGORAS, one of the first credit for his attainments in natural knowledge, was not esteemed superior to her in that one point, to which the chief enquiries of a whole life had been directed; and the ablest statesman in Athens do not better understand the constitution of the several cities of Greece, or more readily discern those nice conjunctures and dependencies which make up their respective interests. She is supposed to have imitated the manner, and in some measure to have formed herself upon the pattern of TRAGELLA, her country-woman; one of great art and intrigue, who, by her abilities and address, had insinuated herself into the confidence of many leading men in Greece, learnt their sentiments in publick matters, and, by disposing many of them by degrees to think more favourably of the designs of the great king, attached them at length to his service. But of all her high qualities, what could not fail of recommending her to the greatest notice and favour under such a government, is, her admirable eloquence, and absolute command over the opinions and affections of the hearers. No wonder, that one of so uncommon a capacity should draw after her, numbers of such an inquisitive nation, to hear her lessons of morality, and to be witnesses of her power of persuasion! But is it not wonderful, HYDASPES! that she, who so perfectly knows, and can so admirably explain, the excellence of virtue, should be so little influenced by it, as she is represented to have been in her own conduct? That she, who had so entire an ascendancy over the passions of others, should be so far wanting in regulating her own? Some of the most considerable persons here do not, however, disdain to

to pay her a constant attendance, for the sake of their own improvement; and nothing surely can give one a more exalted idea of ASPASIA's accomplishments, than that SOCRATES, the most rational of the Grecian philosophers, and scarcely inferior to our renowned ZERDUSHT, can learn from her new maxims of wisdom; than that PERICLES, the ablest speaker and most consummate statesman, should apply to her to be further improved in the arts of eloquence, and more perfectly instructed in the interests of Athens. These qualifications gained so far by degrees on the affections of PERICLES, as to give great disturbance to his wife, a woman of some rank and spirit. They agreed therefore to part, that each might be at liberty to make a second choice; for the severer laws of Athens allow not our sex to follow the freer practice that prevails in Persia, and to assert the privilege of a plurality of wives, which is uncontested through all the countries of the East. He was married to her immediately after this separation; and many instances are remembered of the extraordinary love which he always expressed for her. She had the address constantly to maintain the influence she had over him (as it was said) not the honour to make use of it on such occasions only, as were advantageous to his character, or serviceable to his country. I know many persons are of opinion, but I believe without the least foundation, that he was prevailed on by her to engage Athens in a war, in which its interests were no way concerned in favour of the Milesians against the people of Samos. It is certain, that she attended him hither, and erected some publick monuments in memory of his conquests; and it is supposed (but ridiculously) that she had a share in that celebrated harangue, made in honour of such Athenians as were slain in the first year of the war.

But

But PERICLES was soon after obliged, not only to exert all the powers of his eloquence, but to try the last efforts of his interest and importunity with the judges in her favour, when, upon the complaint of HERMIPPUS, she was publicly accused of impiety, and leading a debauched and dissolute life, by ministering to the pleasures of the young Athenians. The former part of the charge at Athens is by no means, I think, the worst imputation upon her character; since the explication of natural appearances has been understood here to imply a disbelief of the Deity, and it has been dangerous to assert, that the sun, the throne and residence of the radiant MITHRAS, is a mass of fire no bigger than Peloponnesus.

Aspersions are sometimes cast upon ASPASIA's character, as one whose soul is, they pretend, of too elevated a kind to stoop to the common concerns of household affairs, and who has too extensive views to shew any regard to matters of so confined and inferior a nature. But these are the suspicions of such who speak rather from general observation, than any particular knowledge of ASPASIA. Many, who know her, affirm, that her great capacity for publick business does not hinder her paying a proper attention to the private duties of domestick life; nor her skill in the movements of the planetary system, give any interruption to the good order and œconomy of her own family.

After the death of PERICLES, she married LYSICLES, one of mean parts and parentage. Though this circumstance of her life gives one no very admirable idea of her temper or character, yet it will help to shew thee what uncommon address and incredible dexterity she is mistress of. For her new husband, though neither recommended by the dignity of his birth, nor his talents for business, though not supported

supported by the splendour of his fortune, or the interest of his friends, is advanced, by her sole credit and contrivance, to the highest offices and honours in the state. Adieu.

G.

LETTER CXXVII.

CLEANDER to GOBRYAS. *From Athens.*

I SEND thee, noble scribe, what thou wilt permit me to call a very valuable present; because I am sure thy wisdom will esteem it such. It is no less than a transcript of the laws of SOLON. They have been so universally celebrated over Europe, that not many years ago a certain city on the banks of the Tiber, scarcely known in these polished parts of the world, sent solemn deputies to Athens, who were indulged in copying them, and carried home the precious charge in triumph to their countrymen. This distinction was justly due to their pre-eminence over those of all other states; nor can any thing raise in thee an higher veneration for them, except thou listenest to what the Athenians themselves pretend, that the world owes to Attica the invention of laws. So absurd an assertion is equally ridiculous with that concerning their own original from the soil they dwell upon, as it supposes that legal justice and subordination were not dictated to all men by the common voice of nature and condition of society. Both traditions arose from the same principle of vanity, perhaps too in the same barbarous age of superstition; and operate in the same manner on a credulous and proud people. This, however, is an idle speculation, and affects not the merit of the Athenian pandect; for I am convinced, a better than theirs was never formed, for the propagation of personal virtue, and

the establishment of a popular religion ; nor can any more effectually promote the various, yet connected interests of *liberty* and *commerce*, those main pillars of national felicity. One piece of policy will please thee, among many instances which thou wilt observe of it in their statutes ; I mean the brevity prevailing in the forms of drawing them, and the forbearing to recite the motives that produced each of them. The former leaves no room for evasion or obscurity ; the latter prevents litigiousness, because every reason expressed by the legislator is the foundation of many suits, and all men choose to obey the laws upon their own reasons.

If any institution seems blameable, it is that which makes ingratitude a legal crime. I know it has afforded a fair field of panegyrick to the flatterers of Athens, as well for its singularity, as the sanction it receives from private conscience ; but to me it has always appeared either wholly unnecessary, or attended with inconveniences. It is unnecessary, because we must acknowledge it enough (if we consider it) that the generality of legislators endeavour to restrain us from violations of right ; and as to every thing that concerns the duties of humanity, send every man to his own breast for information. He who is acquainted with those actions which procure reputation or disgrace, knows the natural infamy accompanying the ungrateful. He knows, that such an one must feel the pangs of remorse, and the vapours of solitude ; he knows too, that such characters are rarely found ; for if Providence has made not only our reason, but our weaknesses, prompt us in many cases to a beneficence almost disinterested, then certainly much more to gratitude.

These indeed are the natural sanctions of this amiable virtue, and, one would think, of sufficient force to secure us from any violations of it. But should it be suggested, that such violations occur sometimes

times in society, I grant that they sometimes occur, and, I believe, could maintain, that they are provided against incidentally by the laws of all states; for they are often so interwoven with crimes of injustice, as at once to aggravate both the crime and the penalty. So far then, in every country, as they are understood to be aggravations of injustice, they are the objects of the magistrate's care. As to acts of unmixed and downright ingratitude, they seldom happen; and whenever they do, must be left for punishment to the hatred of mankind, the reproofs of reason, the torments of conscience, and the sanctions of religion. The civil magistrate ought not to interpose; because while they do not immediately affect the peace or rights of society, his interposition would bring on a thousand inconveniences. No court of judicature can with such propriety define the proportion of one benefit to another, as they can compare the nature of contested claims. Those proportions would be rated differently in the forum of justice and the forum of conscience; for if justice restores to every man no more than his due, and gratitude often exceeds the real value of a favour, in the return it makes for it; then, upon the principles of justice, no magistrate could oblige me to overpay a benefit, though upon the principles of gratitude I should think myself frequently obliged to do so. And if it be said, that in cases which relate to either, the magistrate must decide according to the rules of each; yet the intention of the legislator most certainly was, that points of gratitude should be determined according to the rules of justice; since, on the contrary supposition, the doing a slight favour to another might be used as an artful way of extorting a return for it, much greater than its value. So that if the magistrate is willing to avoid various ill consequences, which would flow from a different method of determination, he must consider cases of gratitude in the light of pecuniary debts. For which reason the jurisdiction of the magistrate, as to

such cases, must operate imperfectly. The proceedings of the forum of conscience and of justice most evidently interfere, and no attempt should be made to unite them. The principles of justice would be forgot, if those of gratitude were always observed; and the very nature of gratitude would be destroyed, if weighed by the rules, as its *grace* would be lost, if it were enforced by the penalties, of justice. Such a law then sounds prettily in the words, yet, when examined, is nothing but sound. It tends to make the intercourse of benefits among friends as mercenary, as the exchange of commodities in the dealings of merchants. It sets men on their guard against each other; and gives them a reserve in accepting kindnesses, lest they should be called upon by law to return them; and therefore undermines the principle it was intended to support. Excellent minister, thou wilt forgive the peculiarity of my sentiments; I know they are inconsistent with a law established in Persia, and a law in Ægypt; but, if I mistake not, they are deducible both from the reasonings of speculative philosophers, and the practice of wise legislators.

The Athenians are commendable for not confining the judges in their determinations to the strict letter of the law. In all states the extremities of too much law, and too little, are to be equally avoided. Discretion and fixed law should be mingled together; the former to provide against particular cases that may arise, and could not be foreseen; the latter to be a general rule of action: the one may moderate or add to the rigour of the law; the other prevents ignorance, disobedience, fickleness in the people; in the judges, it prevents favour, hatred, or corruption. For, in order to deter the magistrate from bending the law in such a way as to break it, I am content the magistrate should be in the power of the law, while a discretionary power is vested in the magistrate. And should it be
such
27
objected,

objected, that the situation of the magistrate would be dangerous and precarious, if he were liable to be called to an account for the exercise of this discretionary power, it may well be answered, that it is fit the state should have an eye over his actions, and that an appeal should lie from his tribunal to the dernier resort. If it appears in some cases that his judgments are wrong, and that nevertheless he gave them according to conscience and his opinion, the judgment may be reversed, without any infamy attending the judge. But if it appears that he has been biassed by evil motives to give even a right determination, then he deserves to be punished with severity. Such salutary provisions as these, against the licentiousness of a bad magistrate, can never become restraints on the freedom of a good one. In Persia, as all subordinate judicatures are derived from the sovereign, so they are under his immediate inspection; for he communicates his authority, without quitting the throne, or sharing it with any one. And certainly the wisdom and power of a great prince must be much more awful to a magistrate, than the divided councils of a popular assembly. How moving is that lesson of integrity to the passion of fear, which may be learnt from the exemplary punishment inflicted by CAMBYSES on a corrupt judge! He ordered his body to be flayed after his death, and that the seat in the court where he presided, and where his son succeeded him, should be covered with the skin. Thus the very chair became a constant monitor of duty to the magistrate.

The laws of Persia, noble GOBRYAS, excel those of Athens in one point, which is esteemed the perfection, and almost the definition of a free government; "that they indulge the greatest liberty of accusing, with the least of calumniating." For in Athens, if an accusation is found to be false and malicious, the accuser is only fined in a certain sum of money; whereas in Persia he suffers all those

those punishments which would have been inflicted on the accused, had the accusation been made out. I never reflect on the illustrious instance which our monarch once gave of his impartial regard to this law, without being wrapt in admiration of such exalted virtue. One of his favourites, thou knowest, attempted formerly to make him suspect the honesty of a faithful officer. The officer was imprisoned; the charge being examined, proved groundless, and the king turned his whole indignation on the perfidious informer. He wisely saw, that to have done otherwise would have been to open a door to envy, revenge, and defamation; to arm malice with the publick authority; and to deprive the throne of its most sacred character, "the protection of innocence from specious calumnies, " or lawless oppression."

C.

LETTER CXXVIII.

CLEANDER to GOBRYAS.

THOU hast encouraged me, noble scribe, to transmit many papers of a political kind to the court of Persia. I will now open to thee the rise and progress of the constitution of Athens, since it is well worth thy notice. They give no account of themselves before OGYGES, and that is sufficiently romantick. They speak of his age in the highest terms of foolish admiration; and affirm, that when the rest of the world was in a state of ignorance and darkness, they were flourishing in arts and power. But after a reign of thirty-two years, a flood swept away not only their cities and historical records, but both the monarch and the people. After a long interval of time, CECROPS, with some followers, came out of Ægypt, and settled in Attica, where they united into a small community. This prince built a town, which he called after himself, CECROPIA, on the rock where the citadel now stands, and instituted four tribes. In the reign of CECROPS the second, they talk of twelve little cities, which were dispersed over the country, each of them enjoying separate privileges and immunities. Cecropia was the capital, where the king resided, to whom, in cases of difficulty or of danger, the subjects dutifully applied. I will not insist on the hardships through which THESEUS struggled in his way to the kingdom. It is well known, that after having defeated the sons of PANDION, his grandfather, who contested the sovereignty with him, and freed his country from the yoke of MINOS, he diligently watched over its interests, reformed

reformed it, and was properly the first lawgiver who appeared in it. He collected the people into one city, by which means, though he added to their strength, yet he laid a foundation for continual animosities, and gave a lurking principle of death to the constitution. For whenever the body of men that compose the state are united in one city, they must frequently be disturbed by political tempests. In such governments the pursuits of ambition engage every man, from the greatest to the meanest ; and hence arises the most factious and unsteady genius of a republick. He established a common court of justice ; and to shew his reverence to the gods, and especially to the deity from whose name the town was called Athens, he ordained the feast Panathenæa. To give a sanction to his conduct, THESEUS, like other legislators, consulted the oracle, and promised to lay down the regal power, reserving only the military command, and guardianship of the laws, to himself. He divided the Athenians into three ranks, of noblemen, husbandmen, and artificers. The first excelled in honour, the next in riches, and the third in number. These changes were so well received, that no further alteration was made in their affairs, till after the death of CODRUS, by the abolition of kings, who at that time retained only the titles of royalty, with no more power than THESEUS, and not so much authority. Perpetual and decennial Archons soon sunk into annual ones ; and DRACO was at last nominated, not indeed to alter the general plan of the state, but to make some farther and more particular provision in matters of private right. This man, however, having little knowledge of mankind, and a very bad opinion of them, was unfit for the office ; and, with an unparalleled severity, inflicted death for every offence, as well as that of murder. So that it were better to have lived in a state of nature, when the law of retaliation took place, than under the savage system of DRACO. Thou mayest

mayst easily conjecture, GOBRYAS, no people could bear this. Within the space of a few years they invested SOLON with an unlimited power over the whole œconomy of their constitution. In the course of my dispatches I have already given thee some account how far he new modelled it. It is certain he always designed to temper the people by the nobility; and to check the petulance of those who have most interest in the state, by those who have most wisdom in it. His republican plans were somewhat interrupted by the short-lived influence of PISISTRATUS; but on the murder of HIPPARCHUS, and the flight of HIPPIAS, his sons, (the last of whom persuaded DARIUS to the destructive war against the Greeks,) CLISTHENES revived them, and added new laws, both in completion and amendment of the scheme of SOLON.

The greatest blow that ever was given to the firmness and tranquillity of the Athenian government, came from the best man who in any age has lived under it, ARISTIDES; and he was among the first who felt the consequences of it. But it was owing, not to choice, but to necessity; for the people (as I have hinted in a former letter*) grew turbulent at home, being elated with their success abroad at Plataea; so he agreed to admit them to an equal capacity of bearing offices with the three rich orders of the state, who were divided by SOLON, according to the valuation of their fortunes, and had till then composed the senate of four hundred. Hence all orders, contrary to the institution of SOLON, were promiscuously blended, and the senate, not being made up of the natural aristocracy, were in name only distinct from the assembly, but were divested in fact of all separate authority. The Demagogues, who were to report matters

* Letter xiii.

from the senate, proposed them, not only to the determination, but to the debate of the people, which to this day maintains two opposite parties in the city. Indeed the balance of the republick was never well fixed, since before the expedition of XERXES it was in danger of falling into an oligarchy, as it has now fallen into the hands of the multitude. Such effects are consequent on two original defects in its settlement: the first is an unequal distribution of property, whence a fluctuation of power ensues; and the other is an uncertain division of privileges between the senate and people, in the transaction of business, which (joined to the other cause) produces perpetual sedition. As these original faults in the constitution have given rise to disorders in the administration, so a very blameable fault, that took its rise in the administration, is like to bear hard on the constitution. I will explain it to thee fully. Thou knowest it is the aim of this republick, and agreeable to the principles on which it has been founded, to extend its commerce, and increase the number of its dependent states. It is in pursuance of this plan of empire, that the youth, when they enter into the service, take an oath to improve the dominions of Athens to the utmost of their abilities, "while there are vineyards and olive-trees without its limits." How often has it sent forth colonies to build new cities, armies to subdue new countries, and brought home the corn of Ægypt, and the spices of Arabia, in the ships of its wealthy traders! Thus they have raised a name, which is immortal, and accordingly for some time placed themselves at the head of this country. But by cruelty to those who openly acknowledged their power, and arrogance over those who connived at it, they have been forced to contract their views, and, instead of endeavouring to propagate, they are now labouring to preserve their influence.

Noble

Noble GOBRYAS, behold Athens and Lacedæmon; the one formed for *increase*, and the other for *preservation**, acting in contradiction to the express design of their lawgiver, and the genius of their states. The one drawn into a posture of mere defence, by its madness in prosperity; the other betrayed into an offensive war†, by its own jealousy and the voice of its allies. Then penetrate into the dark abyss of futurity, and reflect on the ruin of Greece.

C.

* See letter cxviii, towards the conclusion.

† Ibid.

LETTER CXXIX.

CLEANDER *to* HIPPIAS.

THOU art acquainted, doubtless, with the unbounded liberties taken by this people, in censuring the conduct of their great men. When the national vivacity is suffered to evaporate in words, it seldom breaks out into action, and their ministers are safe from the severe penalty of a fine, or the infamy of ostracism. Some restraint, however, is to be wished, notwithstanding it is wisely neglected: for though a privilege of that kind, thus openly indulged, keeps alive the spirit of liberty, yet when carried to its utmost height, it may discourage the honest and able servants of the publick, while it makes the proud, the wicked, or the ignorant, more irreclaimable, and more desperate. Thou knowest I have professed, ever since my arrival in this city, to converse with all ranks and professions of men in it. The use I would make of this I need not explain to thee, who art as well versed in the knowledge of mankind, as thou art in the sentiments and weaknesses of thy brother. The merchants are so considerable a body in the Athenian commonwealth, that it was impossible for one acting in the double capacity of agent for the great king and HIPPIAS of Ephesus, to omit a particular application to them. I generally walk down to the Piræus one day in the week, where I discourse promiscuously with the various traders of the place, inquire concerning the imports and exports, the prices of commodities, and the number and cargoes of the vessels that come into the harbour, or that go out of it.

I had

I had an opportunity of seeing a remarkable instance of the ruling passion I have spoken of, on occasion of a report which was current on the quay the other morning, that advice was just arrived of the capture of an Athenian ship richly laden, by a Corinthian galley of some force, near Salamis. It was said to be taken in sight of two or three men of war, who were sent out by the admiral of the state on a cruize. I confess it appeared to me, from the circumstances of the story that neither the admiral nor his officers, much less those who are at the head of affairs, as worthless as their characters, or as fickle as their measures may be, had been guilty of negligence; yet they were equally blamed, without judgment or humanity. The heat of conversation drew out a friend, whom I talked with on this subject, into general reflections on the prosecution of the quarrel, the distress of the Athenians, and a most virulent abuse, not only on the present, but even the late leaders of the assembly. “ I
“ am convinced (said he) that nothing but a view to private interest
“ could have induced PERICLES to so hazardous a step as engaging
“ with the power of all Greece against us! No progress has been
“ made in the war from the beginning; and we are removed further
“ from the prospect of peace than at first. All possible calamities
“ are suffered in Attica; our enemies insult over our wasted country,
“ and never feel the same inconveniences at home. Indeed the
“ management is lately turned into another channel: yet the face of
“ affairs is not changed. Observe how trade, the life and glory of
“ the Athenians, is in all parts carried on with danger, and in some
“ prevented entirely. Our intercourse with the colonies in Asia is
“ interrupted by the vigilance of the enemy; our traffick with
“ Ægypt is at an end. The Hellespont, the Euxine, and Ægean seas
“ swarm with the pirates of the lesser islands, and infest the passage
“ of our ships; nay, they dare to annoy us in the very mouth of
“ the Piræus; and it is in vain that Athens boasts of its superiority
“ at

“ at sea, while our strength is either unskillfully used, or faintly
“ exerted. For my own part, I think nothing more desirable than
“ peace to a people that exist by commerce. In the mean time, it
“ were worth while for us to put the administration of the war into
“ hands that may soon bring it to an end, by conducting it with
“ activity.”

I assure you, it was no easy thing for me to stop my friend in the
career of his eloquence, to which he had given the reins very freely.
“ If my memory (returned I) does not fail me, it was an opinion
“ pretty generally held before the war broke out, that the Corinthian
“ commerce was increasing so immoderately, that Athens had reason
“ to entertain some jealousy. It was said particularly, that the
“ Corinthians began to succeed better in the importation of corn than
“ this city ; and for that reason it was even esteemed a fortunate
“ circumstance, that hostilities between the Peloponnesians and your
“ state were almost in course inevitable. Nor was it, I believe, of
“ little weight in the debates and resolutions, which brought on the
“ war, that several merchants had presented a petition to the
“ assembly, requesting them to enter into some method of prevent-
“ ing the decay of the corn trade, which is one of your most
“ valuable commodities. At that time it was farther argued, that you
“ would be able to injure the commerce of the Peloponnesians, more
“ than it would be possible for them to injure your's. Yet you are
“ impatient at the least loss of your own, though it be abundantly
“ recompensed by the losses of your enemy. You were then too san-
“ guine to think of the difficulties that attend a war, and you talk
“ inconsistently now. You looked upon victory as the inseparable
“ companion of your fleets, and fancied the name of Athens would
“ awe the states of Greece into submission. Behold how the event
“ differs from the expectation ! The only resource left for the dis-
“ appointed

“ appointed is to be angry with their leaders. For as it is usual
“ for the unsuccessful pilot of a commonwealth to impute the faults
“ arising from his own imprudence to ill fortune, so it is no less
“ usual for those who suffer in the consequence, without being con-
“ cerned in the management, to impute the faults arising from ill
“ fortune to a want of prudence. Were I to act as a minister on the
“ theatre of the republick, next to my integrity, I own I would com-
“ fort myself with this reflection, that the wisdom of THEMIS-
“ TOCLES, ARISTIDES, CIMON, and PERICLES, could never satisfy
“ the body of Athenian merchants.”

I am sensible, dearest HIPPIAS, thou dost not think thyself concerned in these remarks. Above indulging the rough petulance of pride, or the silly suggestions of ignorance, thou dost not set an extravagant value on thy own importance to thy country, nor forget to make proper allowances for the mistakes of thy governors; remembering, that they judge before the event, and thou judgest after it. The merchants who traffick under the protection of the great king are much fitter subjects for the comparison which poets have drawn in their fancy, between the industry of bees and that of traders, than the merchants of this city. The latter imitate the frugal inhabitants of the hive in nothing but their attention to wealth; and though they contribute a share of it to support their country, yet murmur and repine at those who dispose of it; while the former, (agreeably to what curious naturalists have observed of the same animals,) intent on their proper business, and meddling not with things beyond their reach, if the affairs of their king should require it, would lay the whole of that wealth with pleasure at the foot of his throne.

C.

LETTER CXXX.

CLEANDER to SMERDIS.

*MY situation obliges me to a constant neglect of ZERDUSHT's institution; but his everlasting law shall prevail in my heart, where I cannot make open profession of it. I can here give no outward expressions of my faith, and, to all appearance, am as much an idolater as those I converse with. I dare not so much as put on the badge of our religion, the sacred girdle. I am eye-witness of numberless unnecessary pollutions of the elements; and pass by, without shewing disgust, such abominations, as it would ill become me to repeat to the holiest of the Magi. I am satisfied, that the precepts of ZERDUSHT are wise, but cannot always be followed. Many righteous Persians die childless; yet it seems to be enjoined as a duty, that all should leave children behind them. "Children
 " (says the prophet) are a bridge that reaches to Paradise. How
 " shall ye pass over, if ye have provided no bridge? The angel
 " shall ask every soul, if he have provided children; if he answer
 " no, the soul that has contributed so little to society, shall himself
 " be left desolate on the banks of a river, where he shall see the fresh

* The letters of moral and religious speculation in CLEANDER's correspondence may be divided, like the dialogues of PLATO, and the philosophick pieces of other great men of antiquity, into the esoterick and exoterick. Those which contain his inward doctrine, are addressed to ORSAMES; but those of the opposite turn, to SMERDIS. In Letter ciii. he tells his friend, the young nobleman, that, "his sentiments of all the
 " known modes of popular worship are unsettled;" yet here, and in other epistles to the Mage, we find him scrupulously attached to the little forms and ceremonies of the religion he professed. This can be reconciled on no other supposition, than that he had adopted the double doctrine of his favourites, the Greek philosophers.

" springs

“ springs and blooming fruits of Paradise, but shall never be able to
“ arrive at them.”

“ Again, (said ZERDUSHT,) if thou knowest that a corpse is
“ hid in the earth, and sufferest it to lie there, and defile that ele-
“ ment, it shall be a scorpion in thy clothes, and a serpent in thy
“ bed ;” a precept which can by no means be complied with in
Greece, where it is the custom to bury all the dead.

The planting of a tree is always a practicable duty, and very use-
ful to posterity. In this particular I have greatly exceeded the com-
mandment ; I have a fair garden of fruit-trees near Ephesus to tes-
tify it, a long avenue of limes in PHILEMON's estate, a rising grove
of pines in Salamis ; not to mention that beautiful olive, which I
religiously planted in the peaceful gardens of the Magi.

I read the books of our prophet ; I thrice a day prostrate myself
to MITHRAS ; and when I eat I give something to the dogs, to re-
mind me of the duties of charity. Before I wash, or take my rest,
or go upon business, or a journey, I use the forms prescribed by
ZERDUSHT ; and because these compliances are very imperfect,
I solemnly observe the feast of CHÛRDAD to expiate the necessary
omissions of duty. I submit with reverence to thy censures, SMER-
DIS ; “ for the rebukes of a priest, a parent, and an instructor, shall
“ be received with meekness, (says ZERDUSHT,) for their services
“ can never be repaid.”

Happy art thou in the recesses of Bactria, guarded by ministering
genii, who will not suffer the suspicion of guilt to rest upon thee !
Temperance governs thy meals, and sweet sleep attends thy bed.
Thou risest before MITHRAS, and awaitest his coming with thy
supplications, and liest prostrate before him, till he has mounted far

above the horizon. Thou feedest the sacred fires of BALCH with precious oils, and with odorous flowers and spices, which thou gatherest from the garden of the Magi. At noon, when thou retirest to thy myrtle bower, thou hymnest the praises of OROMASDES, more melodiously than the Thracian ORPHEUS, who, they tell us, appeased the infernal powers with the musick of his lyre.

When thou visitest thy solitary cave, all nature lies open before thee. Thou reflectest on the regular change of the seasons, that mark of an invariable beneficent Providence. Thou studiest the course of the heavenly bodies, and comprehendest in thy capacious mind that circulation of time which contains all their revolutions. The concave of the heavens thou hast delineated on the arched roof of thy grotto, and adorned the horizon with the emblems of a balance, a rule, and a bridle, to signify weight, measure, and the guidance of OROMASDES.

H.

LETTER CXXXI.

ARTAPHERNES to CLEANDER. *From Sardis.*

I HAVE lately received an order under the imperial signet, which calls me away from this place to assist in the supreme council upon the vacancy by MEGABYZUS's death. The government of Sardis, and the care of the province, are entrusted to PISUTHNES during my absence, who will find all things in a state of perfect tranquillity. Sardis is so strongly fortified, and its magazines are at present so well supplied, that without that fabulous security, to which it trusted in ancient times, it may justly be called to this day the key of the Lesser Asia; and a place of this strength in the hands of faithful governors will always have a great influence over the neighbouring provinces. Excuse me, CLEANDER, if I cannot help recapitulating the circumstances of my own life, and the interesting events in my family, which have in a particular manner engaged my affections to this place. My father, ARTAPHERNES, in joint command with DATIS, revenged upon the Greeks the injury they did to DARIUS, when they reduced this city to ashes; and they have seen it rebuilt by me, the grandson of another ARTAPHERNES, who valiantly held out the citadel against them, while the rest of Sardis was in flames. In the old city the houses were chiefly built of cane; which was the occasion that the conflagration spread so instantly; but there are now no buildings but of brick or stone. The forum, which was originally a noble design, has been in this reign considerably enlarged. The river Pactolus, thou knowest, runs through the midst of it; and it takes in a view of the Tmolus, with its fruitful

ful vines, and the springs falling down its sides. I have enjoyed here for the greatest part of my time, a state of ease with dignity. When the province of Lydia was added to my former government, I entered upon a more unquiet scene; but that lasted no longer than to give me an opportunity of approving the zeal and fidelity of my conduct to ARTAXERXES; and I now leave the province with less reluctance, since his service requires it from me.

It was resolved in the council of seven, a little before MEGABYZUS's death, that a body of sixty thousand choice troops should be appointed to encamp near Sardis early in the next spring. By this the Greeks will be made sensible, that Persia is preparing to take a part in the Peloponnesian quarrel, and intends not to let slip so critical a conjuncture, as the present may seem, to cancel the disgrace of former treaties. If my advice shall be of any weight in the councils of Persia, I shall earnestly insist upon the claims already made being adhered to, as conditional to our entering into a league with Sparta. XERXES laid claim even to the dominion of Greece; because PELOPS, a vassal of his ancestors, had transplanted thither a colony of the Lydians, and subdued the peninsula, called after him the Peloponnesus. I will not take upon me to ascertain his pretensions; since this happened so long ago as under the old Assyrian monarchy. But of this I am sure, that unless our present demands be complied with, of a free navigation on the Grecian seas, and that ARTAXERXES be put in full possession of the colonies in Asia, which are founded upon much more defensible pretensions, there can no league be granted to Sparta, but by our assisting that republick on very dishonourable and disadvantageous terms.

It has been thought expedient, that some experienced officers, who have served in Greece, should review our new-raised forces in their
winter

winter quarters, and make improvements in the military discipline after the Grecian manner. This was wisely suggested, and at a very proper time, in a letter to MEGABYZUS. The fatal miscarriages of our undertakings against the Greeks ought indeed to have convinced us, that the arts of war and conquest are to be learnt from our enemies; a truth, CLEANDER, with my father ARTAPHERNES, after many glorious and faithful services, lived to inculcate from his own experience; happy in this at least, that the part he acted was always great, though the fortune of his life was various.

I much applaud myself, CLEANDER, for having recommended thee to the service of the great king, who with such unwearied diligence hast watched over the affairs of Greece. I am not ignorant that, notwithstanding thou hast deserved so well of Persia, there are some who have shewn themselves very insensible of thy merits. But continue to serve our sovereign with the same spirit and resolution, and assure thyself of always finding ARTAPHERNES in the number of thy most zealous friends. Adieu.

L.

L E T T E R CXXXII.

CLEANDER *to* GOBRYAS. *From Athens.*

I WAS yesterday morning surprized by a visit from ZOPYRUS; and think it my duty, noble scribe, to give thee a recital of the conversation, as I know thou art attentive to his behaviour, not only because of thy personal concern for the family of MEGABYZUS, but because of the consequences of his future rashness or sobriety to thy master and thy country. Thou mayst easily conjecture, that during my residence in the palace of my ever-honoured patron, I had contracted some acquaintance with him, for the sake of his own parts and spirit, and of his relation to that great man. I was a good deal struck with seeing him again, after an interval of many years; and though I could not receive him otherwise than affectionately, yet, on account of his late proceedings, I was willing to shew him a little degree of coolness and reserve. He prevented all my questions, by telling me, that he had taken Ephesus in his way from Susa, and had seen my brother HIPPIAS, from whom he learnt that we were embarked together in trade, and that I was settled here to carry on that part of it which depended on the commodities of Greece, while he managed every thing which belongs to the traffick of the East.

As soon as the ordinary compliments were over, his countenance, on a sudden, lost its gaiety, and assumed an air that bespoke a dissatisfied mind. “You may wonder, (said he,) if you have not heard
“my story, what could draw ZOPYRUS from the seat of his friends
“and kindred, to engage in the company and projects of bold ad-
“venturers;

“venturers; nor when you have heard it, will there be room for
“wonder.” “It is true, (returned I,) no man in Athens can be a
“stranger to the character or history of MEGABYZUS and his sons;
“much less can I, whose curiosity would prompt me to inquire
“into, as well as whose gratitude would make me anxious for, the
“fate of your illustrious house, be uninformed or uninterested in
“its honour or reproach.” “You know then (replied ZOPYRUS)
“all that has passed since the death of my father; nor would I
“choose, by relating it to you, to trace over in my mind those
“misfortunes which I wish might be for ever blotted out of my own
“memory and the annals of posterity. But such is the nature of
“disgrace, that when it has fallen upon us, it is perpetually haunt-
“ing our thoughts; since its impressions are more lively and lasting
“than those of happiness. After the iniquity of APPOLLONIDES
“was discovered and punished, I asked the king to bestow on me
“the government of Damascus; a request in which I fancied myself
“sufficiently supported by my birth and quality, and my diligence
“in the army. By means of that faction which has been long
“working in vain to ruin the credit of MEGABYZUS, it was
“refused me; and though I was civilly told I should one day be
“remembered, I regarded it as unbecoming the son of a minister
“who had deserved so well for his abilities, to endure a repulse
“without resenting it. In this too I follow his own example, and
“approve myself the heir of his virtues, who deserted the service of
“his prince with the same zeal, and from the same principle, which
“distinguished him from all others, when he acted in it.” “You
“forget (said I) one part of your father’s conduct, the most honour-
“able part of it, his returning to court and to his duty. Thus
“you seem to propose a very partial imitation of him. Forgive me,
“ZOPYRUS, that I take upon me the privilege of a friend, and advise
“you to consider well, before you pursue such measures as may
“blast

“blast those hopes which your country has conceived of you, and
 “put a reconciliation with ARTAXERXES beyond your power. I
 “desire not to enter into the secret policy of your schemes, whether
 “they are well laid, and likely to succeed; or whether they are
 “refined and fantastick.” “As to these, (answered he,) be under
 “no concern.” “Yes, (replied I,) you must permit me to be con-
 “cerned for your safety; nor impute this to an over-diffidence
 “arising from experience, but to a well-timid discretion; for if
 “men in years are apt to be slow in resolving, because they think
 “it difficult to correct the bad consequences of imprudence; remem-
 “ber, that youth, mistaking the reverse of wrong for right,
 “imagine their spirit will make amends for the errors of their judg-
 “ment. In what way did you leave Susa?” “I left it (returned
 “he) without desiring an audience of leave, or conferring with any
 “of the ministers. As soon as GOBRYAS delivered me the king’s
 “answer, which, I must confess, he did in the most obliging man-
 “ner, I went abruptly from court, to seek ARTYPHIUS, my brother,
 “who at that time was in the forest of Nysa. He endeavoured
 “to give me comfort under my disappointment; but I despised
 “it with reason, and told him, that I saw the administration
 “of affairs would fall into the hands of TERYBAZUS the treasurer,
 “and BAGORAZES the cup-bearer, my father’s avowed enemies;
 “that he might expect our family would meet with no encou-
 “ragement from them; and it were well if we did not feel the
 “effects of their oppression. I added, that for my own part I
 “was determined to be out of their reach, to court the protection
 “of some foreign power, or plant a colony in some distant country.
 “Soon after I set out for Athens, where I looked for an hospitable
 “reception from the gratitude of this city to my mother*! and you
 “see I have found it, and am thankful for it.”

* Vid. Ctes. Fragm.

“Methinks,

“ Methinks, (answered I,) you were governed by a rash jealousy
“ in mistrusting the honour of the king, and believing that the craft
“ of any servant could induce him to neglect the sons and depend-
“ ants of MEGABYZUS. How much better had it been for you to
“ have waited the leisure of our sovereign; nor thought yourself
“ disgraced in a denial of the first request! You had now been in
“ possession of a rich satrapy, or honoured with a mark of distinc-
“ tion. In what state can you expect to find equal favour or
“ security with that which Susa can afford you? And as to found-
“ ing a colony, you will meet with too many difficulties to make
“ it either safe or desirable, and be attended with too few followers,
“ to prevent it from being absurd or impracticable. Would not
“ your time have been employed more worthily for a young man,
“ more agreeably to yourself, and in the end perhaps profitably to
“ Persia, in the pursuit of useful literature with the sages of Greece
“ and Ægypt, in studying the sublime doctrines of ZOROASTER
“ with the Magi, or in learning the art of war under the greatest
“ officers of the East, than in hearkening to the insinuations of flat-
“ terers, and following the counsels of the desperate? Is it not
“ preposterous for a man to put himself into the hopeless condition
“ of one, who has abandoned his country for a crime committed in
“ it, by flying at the first unnecessarily in a hasty sally of resentment,
“ and then doing such actions, as must banish him for ever from it?
“ But at the same time that I tell you what different things I expected
“ from the innate disposition to virtue, and excellent understand-
“ ing I have long since observed in you, it gives me pleasure to
“ reflect, that you cannot be disgusted at the truth or the freedom
“ of my censures.” “ And you would then (replied he) advise me
“ to return?” “ Without doubt, (said I;) can you act more wisely
“ in respect of ARTYPHIUS and the rest of your relations, (for as
“ to yourself, I will urge nothing farther, as it is, I am convinced,

“ a consideration of the least weight with you,) I say in respect of
“ those whom you so much esteem, can you act more wisely, than
“ in making a proper submission to the court? Will not your rash-
“ ness bring suspicions upon them, preclude the favours of the king,
“ and perhaps prove at last their ruin?” “ That is impossible (inter-
“ rupted he with some eagerness). Their success will depend on
“ their own behaviour. CLEANDER, I am never angry with one who
“ seems to wish me well; but I desire you would neither trouble
“ yourself nor me any longer on this subject. You are an incom-
“ petent judge of my designs, as you are unacquainted with them;
“ and to step back, when I am advanced so far, would be both timor-
“ ous and inconsistent.”

Such was our conversation, noble GOERYAS; such are often the suggestions of a generous mind, misled by youthful vanity, and unfortunately betraying its weakness, when it means to discover its strength. Thus the young ZOPYRUS, incapable of distinguishing betwixt perseverance and obstinacy, is bent on nothing but acting a consistent part, however indiscreet a one; as if uniformity, for the sake of uniformity, were not a mere imaginary beauty in a great character.

C.

L E T T E R CXXXIII.

CHARICLES *to* CLEANDER.

I IMAGINE thou wilt not think I enter into an unnecessary detail, if, besides laying before thee an account of the manner in which I executed thy commissions at Susa, I enlarge my letter with some particulars of my journey thither, and of the state in which I found affairs at my arrival.

I had no sooner saluted my father HIPPIAS and his family at Ephesus, than I set out for Sardis; where, upon informing PISUTHNES, the governor, that I was sent express to court with dispatches from Athens, he gave me immediate orders for post-horses, and the best guides which the province afforded. Under their direction I proceeded forward through Phrygia, Cappadocia, Cilicia, Armenia, and Assyria, till I arrived at Susa, stopping no where any longer than was necessary to take refreshments, and change our horses, at the several publick stations, which, by the liberality of our monarchs, are erected in such numbers through the provinces for the accommodation of travellers, that (as thou must have observed) there are not less than an hundred and eleven in the road between SARDIS and SUSAS*. Except the inconveniences arising from the fatigue of so long and continued a journey, it was not disagreeable to take a survey, though a transitory one, of countries varying in

* The erecting of post-offices for the conveyance of the king's and governor's dispatches was an institution of CYRUS's. For a further account of this matter, see ROLLIN's Ancient History, vol. ii.

their situation, nature, and manners; to ascend mountains famous for their height and steepness; to cross rivers which visit different kingdoms in their passage; and to traverse plains with the peaceful retinue of a traveller, where the fate of empires has been decided. In particular, I could not help being struck with the contrast between Lydia and Cappadocia. The former entertains one with a view of well-cultivated extended plains, hills crowned with the finest woods, and watered by gentle rivulets. The latter presents one with rough craggy mountains, whose sides are worn by the torrents rolling down them; vallies surrounded with dreadful precipices, and rivers which, in the rapidity of their course, overflow their banks, and lay waste the country for many parasangs. I met on the road the equipages of several young satraps, who have commands in the army which is to assemble near Sardis; and was grieved to find, that the number of covered litters and baggage-waggons, which tend to enervate the discipline of our troops, and retard their motions, was not decreased amongst them; but I have since heard, that upon the representation of HYDARNES, who is appointed general of those forces, strict orders have been issued to retrench the number of such magnificent encumbrances. On my arrival at Susa, I paid my first respects to the chamberlain HYDASPES, who, induced by that affectionate regard which he expresses for all who come recommended from thee, received me with open arms, and appointed me a lodging in the spacious apartments allotted him in the palace. I was by him introduced to GOBRYAS, whom we found dictating to the scribes about his dispatches to the different quarters of the empire. There is a politeness and humanity in the countenance and address of HYDASPES, which even at first sight gives you a love for his person; but the penetrating eye and sensible look of GOBRYAS, his head grown grey in the service of his prince, and the dignity of his whole appearance, inspire a respect, not less due to the merits of his
character

character than the eminence of his station. That great minister after reading your letters, and expressing the satisfaction he always receives from them, entered into conversation with me for three hours on the posture of affairs in Greece. During the time it lasted, I was doubtful which most to admire, his condescension in hearing me discourse upon subjects wherein he was so much my superior, or the extent of his capacity, which presented every thing to his view; and the exactness of his judgment, which suffered no particular to escape him unexamined or unaccounted for. I find by the idea he had formed of CLEON's character, and the questions he asked me relating to him, he thinks that turbulent Athenian may either be brought over to the Persian interest, or at least made use of advantageously, in regard to the great project which he has in view, of establishing the tranquillity of the empire, by weakening the Grecian states through the means of one another. He seems extremely impatient for the arrival of the Lacedæmonian embassy, and apprehensive that if a blow is struck on either side before Persia has taken her part in the war, the contending republics will conclude a sudden peace: but he added, that as the jealousies which occasioned this rupture would continue, he scarcely thought it would be durable. I endeavoured, in obedience to thy instructions, to discover how far he would comply with thy desire of being recalled from thy hazardous employment; but from the manner in which he received the hints I let fall, and the unanimous opinion of thy other friends, I think it by no means proper to press that affair any farther at present. When our conference was ended, he told me he hoped the court of Susa would afford pleasures sufficient to detain me here some time; not, added he, smiling, that we will keep you as an hostage for your uncle's fidelity; but since in two or three months we may have occasion to send him dispatches of the highest importance, I willingly secure so trusty and expeditious a messenger

senger as yourself to convey them. I replied, I should expect his permission and commands before I thought of returning to Athens; and so took my leave.

Amidst the variety of objects to engage my attention here, I have not been unmindful, as far as opportunity served, to inquire into the points which thou gavest me in charge; viz. the continuance of thy enemies' practices, and the state of parties at the court. As to the first, I am well assured, that the interest of GOBRYAS, so seasonably exerted in your behalf, and the expressions which the king himself used in your favour, were more than sufficient to confound their malevolent designs. But depend upon it, the malice of TERIBAZUS, whatever countenance he puts on, is by no means diminished; he still resents the disappointment of his chimerical alliance, which he attributes to thy artifice; and whenever his power can second his inclination, thou art like to feel the effects of his displeasure; so true is the old maxim, that those who commit an injury can never forgive. The animosities between him and GOBRYAS, which were carried on with great warmth on both sides, are now to all outward appearance subsided, in obedience to the king's express direction, who sent for them into his apartment, and exhorted them to unite, at this important juncture, in carrying on his service; "And if there must be a contention between you, (said the king,) let it be in promoting such measures as tend to my honour and the publick welfare."

Your patron is thought to have carried a great point in bringing ARTAPHERNES into the council of seven, when the interest of TISAPHERNES, master of the horse, was strongly espoused by TERIBAZUS. In few words, I take the interests of these two ministers to lie thus: GOBRYAS is strongly supported by a personal share in the

the king's favour, and the general esteem which the integrity of his behaviour, and his experience in business, have gained him throughout the East. TERIBAZUS relies on his address in creating dependants to himself, his never-failing management of court intrigues, and the interest which he always takes care to cultivate with those ladies whose charms at any time make the deepest impression on his master. Whilst he pays the most servile court to the reigning monarch, he neglects not recommending himself to the future one, by the means of PHARNALYAS, chief eunuch to XERXES*. That young prince affords but a disagreeable prospect to Persia. Shut up in the inmost recesses of his palace, he devotes his whole life to effeminate pleasures; bestowing his confidence and bounties on those only who can heighten luxury with most elegance, and keep his vicious inclinations perpetually alive by fresh scenes of debauchery. Alike regardless of the happiness of nations, which will one day be entrusted to his care, and the wise admonitions of his father, he plunges out of one course of riot into another, without any real inclination to virtue, or even sense of shame. SOGDIANUS, the eldest of the king's illegitimate children, is remarkable for an outward generosity and openness of temper, is fond of manly sports, and affects making himself agreeable to the soldiery; but those who know him best, assure me he is a master of the art of dissimulation, and has at the bottom a great mixture of brutality and roughness. OCHUS still continues in the government of Hyrcania, where he behaves himself to the general satisfaction of the people †. It is remarked, that the pro-

* History confirms the characters which CHARICLES gives of these princes. XERXES, who succeeded his father, reigned but a few days, being assassinated by his brother SOGDIANUS, after a debauch, in which he had drunk to excess. The latter usurped the crown, but soon made himself so unpopular by his many acts of cruelty, that almost the whole empire joined in supporting the claim of OCHUS, who took the name of DARIUS NOTHUS, and was one of the wisest and best monarchs that ever sat on the Persian throne. Note by the Translator.

† Ibid.

vinces never enjoyed a state of such profound tranquillity ; which is attributed, in a great measure, to the exact observance of an excellent regulation established by our ancient monarchs ; viz. the sending of inspectors, of approved justice and discernment, annually through the empire, to examine the behaviour of the governors, and hear the complaints of the subjects.

Thus have I laid before you the present face of things in this court, with more freedom than your Persian friends would venture to do, and with an impartiality (unbiassed, as I am, to any side) which will make amends for the other deficiencies of this narration. If I were not sensible how much you prefer the real offices of respect to the most eloquent professions of them, I might lengthen out this letter by acknowledgments of their kindness to me at Athens, and the recommendations with which you accompanied me hither. Give me leave, however, to say this, that I shall think myself unworthy the near relation I bear to you, when I cease making your virtues the pattern of my actions, and your instructions the rule of my conduct.

P.

The End of the sixth Year of the Peloponnesian War.

A. M. 3579. Fourth Year of the 88th Olympiad.

The seventh Year of the Peloponnesian War.

LETTER CXXXIV.

CLEANDER to GOBRYAS.

AFTER having dispatched away CHARICLES to Susa, with the fullest account of the state of affairs in this city, I resolved to defer writing, till it could reasonably be conjectured upon what plan the campaign of this summer would proceed, and where the stress of the war would lie. I cannot say that things are yet arrived at a crisis important enough to determine the last resolutions of the contending states, as to peace amongst themselves, or further alliances with foreign powers; but some late remarkable transactions about PYLUS, which begin to draw the force and attention of Greece to those parts, induce me to lay before the Persian council the state of a war, which ambition, mutual jealousies, and domestick factions, have lengthened out to its seventh year.

PYLUS is a fort situated in the territory of the Messenians, not above four hundred stadia from Sparta itself. The place is by nature extremely strong, particularly towards the sea, where the coast is defended by a chain of rocks; and it has the advantage of a safe

and spacious harbour. A little off the shore lies the small desert island of Sphacteria, which so streightens the entrance of the port, that no more than two ships can enter abreast. Early in the spring the Athenians sent out a fleet of forty sail, under the command of SOPHOCLES and EURYMEDON, to assist their allies in Sicily. They had likewise instructions to stop at Corcyra in their passage, and reduce the remains of the aristocratical faction there, who have taken up arms, and fortified themselves in the mountains. DEMOSTHENES, the late general in Ætolia, who was on board the fleet, advised them, in a council of war, to detach a squadron, and take possession of Pylus. He represented it as a place of great importance, which would give them an opportunity of making incursions into Laconia, and retaliating upon the Lacedæmonians the ravages which Attica had suffered during the war. He argued farther, that it would animate the Messenians, who had been subdued and cruelly treated by the republick of Sparta, to throw off the yoke, and excite the Helots to rise, and free themselves from the oppressions of harsh and severe masters. However plausible this proposal might appear, the other generals refused to give their consent to it; for they urged, that the advantages of seizing Pylus would not countervail the charge and difficulty of keeping it. Observe the caprice of fortune, noble scribe; chance effected what all the plausible reasoning of DEMOSTHENES could not compass. A contrary wind arising in their passage, drove them into the very harbour of Pylus, where, as they were obliged to land and refresh their men, the soldiers took such a liking to the place, that, without staying for orders, they began to fortify it of themselves, and in six days time put it out of any danger of a surprize. It was in vain for the officers to oppose the work, when once it was put in execution, and they found it agreeable to the army. They therefore made DEMOSTHENES governor of the fort, left him a small garrison and five ships to defend it, and held on their
course

course for Corcyra. The news of taking Pylus found Sparta engaged in the celebration of some great festival; and though at first they affected to despise it, the magistrates, upon better consideration, sent orders to their king AGIS, who had entered Attica at the head of the Peloponnesian army, and was laying waste an exhausted country, to return immediately, and expel the Athenians from Pylus. They also used their utmost diligence in assembling a fleet from Corinth, and their other allies, to block up the place by sea. The submission and exactness with which the mandates of the Ephori are obeyed is inexpressible. The land army, amounting to twelve thousand men, which had stayed but fifteen days in Attica, decamped immediately, and marched towards the extremity of Peloponnesus, to form the siege of Pylus. About the same time a squadron of sixty sail appeared off the place, and put the garrison out of all hopes of receiving provision or relief. DEMOSTHENES, on the point of being besieged both by land and sea, sent an account of his distress to NICIAS, commander of the Athenian squadron at ZACYNTHUS, desiring immediate succours, without which he could not answer for the safety of the place; and at the same time he dispatched messengers hither, to request that further reinforcements might be got ready with all expedition; but, unluckily for the Athenians, there have been so many delays, to which their counsels are very liable, that the Lacedæmonians have made all their preparations without disturbance. We hear they have invested Pylus on all sides; their land forces have cast up intrenchments, and are preparing machines to attack the walls. THRASYMELIDAS, the admiral, is ready to shut up the entrance of the port with a double line of galleys, and has thrown a detachment of picked men into the island of Spacteria, in order to complete the blockade, and prevent the only thing they are apprehensive of, the relief of Pylus by sea. Most people here, from the smallness of

z 2

the

the garrison, and the strength of the besieging army, give the place for lost, unless NICIAS makes some brisk and speedy effort to raise the siege; but that, his enemies affirm, is not to be expected, from the timidity of his nature, and the slowness of his resolutions.

As I am now writing, noble scribe, I am told, that an express, who with great hazard has escaped through the besiegers' lines, is arrived from Pylus, and gone directly to the Prytanes. The multitude begin to fill the streets, and require with clamours an immediate summons to the assembly.

I am just returned from it, and can assure thee, that he brings an account of a most desperate assault sustained by the garrison the thirteenth of this moon. The Lacedæmonians attacked the fort by sea with good hopes of success; for though the rocks and roughness of the waves were no small hindrances to their design, the fortifications in that part were weakest. DEMOSTHENES put himself at the head of three hundred heavy-armed soldiers, and a few archers, whom he drew up on the shore; and after animating them by a short but spirited harangue, determined his brave followers to stand the assault. The enemy made their attack by different squadrons, which succeeded each other; but they met with so warm a reception, that none of the ships were able to disembark their men. BRASIDAS, the Spartan, obliged his pilot to run him a-ground, and attempted to land his soldiers; and though no one could behave with more personal bravery than that gallant officer, killing several of those who defended the place with his own hand, yet after receiving several wounds, which disabled him from giving orders, he put back to sea with great difficulty. His buckler, which was dropt in the fight and taken, was set up by DEMOSTHENES, as a trophy of his success, when the action was over; which, for the time it lasted, the

the express says, all confessed was the hottest they ever were engaged in.

As the siege of Pylus seems likely to collect the main force both of Athens and Sparta, and the former are not less eager to preserve, than the latter are to recover, their possession of the fort, some decisive stroke, it is imagined, must ensue.

Thou wilt receive from CRATIPPUS the certainty of what I am here told, that the ruling party of Sparta are hastening away their ambassadors to the sublime court. Whilst they are uncertain how this affair will end, the king may obtain advantageous terms; but good fortune will render them insolent, and adversity oblige them to strike up a sudden accommodation. There are a set of men in this republick, potent lord, who would not be displeased to anticipate Sparta in the project of a Persian league. PYTHON presses the necessity of it in all his dispatches; and in his last, after acquainting the senate with the conference, of which thou sentest me a relation, assures them, “ that the ministry of the great king are resolved to
“ make the best use of the dissensions in Greece; that no remon-
“ strances or softening speeches he can frame, will prevent their
“ assisting the party which offers the most profitable conditions; that
“ the point is not now, whether it would be honourable for the
“ Greeks to unite with Barbarians, but whether Athens or her ene-
“ mies shall reap the benefit of the Persian arms.” This measure is, notwithstanding, so disagreeable at present to the majority of the people, who think their own strength sufficient to carry them through all difficulties, and would give such a handle to NICIAS and his friends to complain, that there was an intention to perpetuate the war, that those who are in their hearts the greatest advocates for it, dare not openly propose it in the assembly. ZOPYRUS, whose ar-
rival

rival here I signified in my last letters, has collected a body of adventurers of different nations, Corcyreans, Rhodians, and Athenians, with whom he intends to make a settlement at Caunus; and, by his intelligence in the place, hopes to become master of it without much difficulty. The expences of this expedition are defrayed by a society of Athenian merchants, who are tempted to come into it, by the convenient situation of Caunus for trade, and the commodiousness of its port and arsenal. ZOPYRUS carries with him ten ships, having five hundred men on board, and will sail in a few days. I have already put AMORGES, governor of Caria, on his guard, and exhorted him to reinforce the castle of Imbrus, and to seize all suspected persons. It grieves me, generous GOBRYAS, that the son of my illustrious patron should behave himself in a manner so disreputable to his name, family and fortunes. But we often see that ARIMANIUS takes a malignant pleasure in clouding the memory of an eminent person with disgrace, by leading into vice, or overwhelming with calamities, his degenerate or unhappy posterity.

P.

L E T T E R CXXXV.

HIPPIAS *to* CLEANDER. *From* Ephesus.

THE capricious Athenians, among whom thou sojournest, cannot even sacrifice to the exigencies of the commonwealth, their insatiable thirst and unaccountable eagerness after news. How often hast thou heard them in their porticos, when their fate and fortunes seemed to be in imminent hazard, idly inquisitive, and preposterously solicitous about the trivial and domestick occurrences of private men and families, hardly worthy the attention of the most disengaged inhabitant of that potent city? And can thy brother then want an excuse for diverting a while, in this way, the course of thy sage meditations; whose humble and obscure station setteth him far below such anxiety for the publick, which in him would be intolerable affectation; while yet the love of his country inspireth him with the most ardent wishes for its prosperity, and engageth him in never-ceasing supplications to the divine OROMASDES, for the continuance of the health of ARTAXERXES, and the success of his wise and able ministers? Yet before I turn to the peculiar subject of this letter, let me assure thee, that thy last dispatch, of the sixth day of the preceding moon, was transmitted to the noble GOBRYAS, with the fidelity and expedition which I have ever observed, since I was honoured with the charge of receiving thy informations, and forwarding them to the Persian court. The city in which I live, regardless in great measure of the bustle and havock which agitate the opposite coasts of Greece, and only intent on schemes for the improvement

provement of trade and encouragement of arts, hath suffered itself to be called off, for a little while, even from these important contemplations, and is now almost universally taken up in discoursing and debating on a late event, which hath amazed them all; and which, how uninteresting soever it may be to others, is not so to thee, from a long and intimate acquaintance with the persons to whom it relates.

You must remember when you were last at Ephesus, with how much warmth and eagerness of love the young and lively HELIODORUS pursued the eldest and fairest of the charming offspring of the venerable DIOPHANES, the priest of JUPITER. Thou canst not forget with how much inoffensive pleasantry, and genuine Attick wit, thou wast wont to accuse the amorous and gay servant of APOLLO, of almost giving up his duty to his passion; and making the cloisters of that temple in which he constantly resideth, resound much more and oftener with the praises of the beautiful ANTIOPE, than even with those of the far-beaming god, whose altar is day and night illuminated with a thousand burning tapers, in faint and feeble emulation of his enlivening rays, and at the foot of whose resplendent shrine innumerable votaries repose themselves nightly, hoping to obtain from the father of oracles some prophetick impulses concerning their future lives and fortunes. Every one here seemed to wish, and even to augurate success to so well-grounded an affection; and declared by almost an unanimous suffrage and judgment that the gods themselves had, as it were, designedly formed the charms of ANTIOPE, to bless her agreeable adorer; and the natural gaiety and easy vivacity of HELIODORUS, to complete the happiness of his beloved mistress. Thou mightest have seen them often together, soon as the radiant MITHRAS had withdrawn his sultry

sultry beam to gladden nations, now pining and sickening at his regretted absence, walking hand in hand along the sacred grove which surroundeth APOLLO's Fane; followed by the applauses of multitudes, who were scarcely able to restrain their tongues from crying after them, what their thoughts had often whispered to them in silence, "Go on, ye lovely, loving pair! Go on and prosper! Enjoy unenvied the natural converse of each other, with a satisfaction" and happiness peculiarly your own!" Nor did it appear ever, that the virgin herself was ill pleased with these whispers and rumours, which some one or other was perpetually acquainting her with; whilst her lover discovered by an inexpressible gaiety, which he took no pains to conceal or to excuse, how strongly and how agreeably he was affected with this general destination of so much sweetness and goodness to his arms. His spirits ever cheerful, and raised far above those of his equals, and familiars, and colleagues, were visibly and remarkably higher for some months. In good humour with himself and all about him, he seemed to have obtained to himself a foretaste of the bliss which all men bestowed on him; and which he seemed desirous to repay them, by an affability and ease which gladdened all who came near him. His conversation, ever sprightly and flowing, became now in a much greater degree so; and what in most lovers is wont to drive away their best friends, the never-ceasing recital of the fancied charms and imaginary accomplishments of their mistresses, (tiresome subject to an indifferent ear!) was yet so varied and diversified by the inexhaustible vein of HELIODORUS, that I have heard many profess (and I cannot but profess the same of myself) they could hear him with pleasure descanting hours together on the same reputed irksome topick. His lyre, the exact type of himself, was never silent. Every charm and grace of AN-TIOPE (and thou knowest what all Greece sayeth and thinketh of

her matchless beauty and wit) furnished his fruitful genius with fresh matter for some new ode or hymn, which he would come forth and chaunt to his lyre, while the walls of the temple rendered back each harmonious accord in repeating echoes, and the voices of its officers from the highest to the lowest, (such was their love of HELIODORUS !) still joined in chorus with the ravished author, and in concert with him gave their assent and applause to each enraptured thought.

Nothing, it was thought, would or could disconcert their loves. Yet, couldst thou think it ? the cruel fair one, too fond of emulating the silver-shafted queen, whose worship is established here, and of spending her life in devotion and a perpetual attendance on the service of the great DIANA in her magnificent temple, hath, within these few days, peremptorily forbidden the late sanguine votary of PHEOBUS, to entertain any hopes of her ever yielding to his desires, of which he now thought it proper to make an open profession. Nor can the grave authority of DIOPHANES, nor the winning eloquence of her brother CHARAXUS, whose long friendship with HELIODORUS, and their common employment in the service of the temple, had fixed firmly in his interests ; no, nor the softer and sweeter persuasions of her fair sisters PENELOPE, and EUCHARIS, the least influence the resolute and inexorable maid to a change of her romantick and visionary purpose. Those amiable virgins, CLEANDER, her sisters, (far removed from that narrowness of spirit, which grasps to itself all things, and draws every body into its own power, and which is the certain and never-failing concomitant of a mean and abject soul,) think no scorn to recommend earnestly and warmly the slighted lover to their misguided and ill-directed sister. Sensible of her irresistible charms, which they can praise themselves, and

and hear praised by others, not with patience only and temper, but with pleasure and satisfaction ; and not insensible of the merit and good qualities of one, whom they in no sort think the worse of for not having preferred either of them to their sister ; they vouchsafe to employ all the arguments, and all the kind arts they are mistresses of, (and what is the art of which they are not mistresses ?) in his behalf, and for his service. Figure to thyself, CLEANDER, the situation ; imagine the alteration which this unexpected and astonishing event has made in the disappointed and thunderstruck youth ! Think thou seest the gay, the loud, the talkative, the laughing HELIODORUS, sunk in misery, grief, and melancholy ! Imagine thou hearest him (for he hath at last broken through the obstinate and sullen silence which he strictly kept for several days) loudly and passionately complaining, not of ANTIOPE, whom he never mentioneth but with transport and unextinguished affection ; but of the immortal gods themselves, and their providence ! Bold, licentious man ! Yet this, CLEANDER, is allowed by the principles of Grecian piety. How widely different from those with which the sage ZORASTER hath inspired the enlightened worshippers of the great and glorious OROMASDES ! This vain young man is now going to indulge the black humour which governs him at present, and which suggests nothing to his tortured soul but anguish and despair, at a small village many parasangs north of this city ; where he some time since obtained (of that noble and generous patron, whose bounty and liberality had before supported him in splendour and plenty at Ephesus, and on whom thou hast often heard him enlarge with rapture, and a natural eloquence which his great subject always gave him) the more humble and retired post of Neocorus to a small temple, reared in the centre of a dark and thick wood (gloomy as his own thoughts) to the tutelar god of that district.

Thus, CLEANDER, although indeed the virgin goddess DIANA be the great and celebrated divinity of the mistaken Ephesians; yet VENUS and her artful son find means, as thou seest, to insinuate their worship here, and to shed their baneful influence over the unhappy and unguarded youth. May the gracious OROMASDES preserve my CLEANDER from all such infection, and from the dangerous converse of the virgins of Attica! which, however it may at first appear a specious and inviting amusement, is no other, nor better, than a pestilent emanation from the detested ARIMANIUS, the author and source of all human evils! Adieu.

S.



Drawn by A. Day Reme

Engraved by M^{re} Bovi

HIPPOCRATES

From a Bust in the Capitol

London Published Aug^r 1796 by Cadell & Davis Strand

LETTER CXXXVI.

CLEANDER to ALEXIAS, *chief Physician to ARTAXERXES, King of Persia.*

ACCORDING to thy desire, I have employed an able friend to procure thee a copy of HIPPOCRATES's genuine works, a business that requires no small judgment; for a great number of spurious pieces are published under the name of this famous physician. I have likewise endeavoured to get thee some account of his life and character; for which purpose I have made many enquiries of a philosopher here in Athens, who has applied himself more particularly to the study of physick. He informs me, that the practice of this art has long been in the hands of the meanest and most ignorant of the people. Any, who by chance had got a few receipts, immediately called themselves physicians, and were applied to as such, though they had no general knowledge of the natures and virtues of simples, and were wholly ignorant of the structure of the human body; the study of these being kept entirely among the philosophers. Such was the state of physick, when HIPPOCRATES, the son of HERACLIDES, was born in the island of Cos. He is descended from a long race of physicians; being the seventeenth in a direct line from ÆSCULAPIUS, the deified inventor of healing amongst the Greeks, whose art was professed by all his descendants down to HIPPOCRATES. For the Ægyptian custom of instructing the children in their parents' employment prevails so much among the physicians here, that their disciples and followers are always called

called by a peculiar title, *the Sons of the Physicians*. Besides the family receipts, which had been handed down from father to son, and the collected experience of all his ancestors, HIPPOCRATES increased that knowledge which was his patrimony, by hearing HERODICUS, the inventor of gymnastick physick, which is too severely called by a certain Athenian, “The art of preserving their lives who ought not to live, and continuing valetudinarians a burden to themselves and society.” His native island of Cos afforded him a singular advantage, by having in it a temple of ÆSCULAPIUS full of votive tablets, on which were registered many cures, and the means by which they were effected; all which he diligently studied and transcribed. He has farther endeavoured to inform himself of the practice which obtained wherever he travelled, as he has done into most countries, though he has chiefly been confined to Thessaly. For this the Greek physicians are obliged to do, not only in pursuit of knowledge, and for their improvement, but for their employment and support; the states here, unlike our luxurious cities, being unable to maintain a settled physician. It is hard to say, whether he has most advanced the knowledge or the usefulness of physick, by introducing a practice, which was not common before his time, of constantly visiting the sick in their beds; by which careful attendance to the whole course of the distemper, he has not only been able to give a timely assistance against every inconvenient or dangerous accident, but is become superior to all other physicians in the knowledge of diseases, and in foretelling their events. From this practice he has got the name of a Clinic physician. Nor is he less indebted to nature for a sound understanding, than to fortune and his own industry for these uncommon opportunities of improving it. No wonder, therefore, that he soon found himself at the head of his contemporary practitioners. But this glory was too little for HIPPOCRATES;

POCRATES; he saw with regret, that part of his province was invaded by the philosophers; and resolved to take it out of their hands. With this view he applied himself to HERACLITUS of Ephesus, to GORGIAS the Sophist, and DEMOCRITUS of Abdera. Of them he not only learned the reasons and foundations of his practice, but was also enabled to write with method and elegance; which has justly gained him the reputation of being the first who collected the scattered precepts of physick into an art, and delivered them in a clear and eloquent manner. He has taken great pains to secure to the physicians so much of the study of nature as they are concerned with, distinct from the other parts of philosophy, and has in all probability separated the two professions for ever. If his philosophy makes him far superior to the common practisers of physick, his practice makes him no less excel the speculative students of it. On the one hand, he is preserved from the useless refinements of theorists; as on the other from the gross errors and superstitions of vulgar empiricks; both which my friend, with his usual candour, acknowledges, that he frequently rallies with great good sense; telling the speculative philosophers, that “their visionary inquiries about the principles and formation of the human body, would be of as much use to a painter in drawing its form, as to a physician in curing its diseases.” And as for the empiricks, upon occasion of their calling the epilepsy a sacred distemper, he says, “that this was first consecrated by them, in order that its divinity might be an asylum for their ignorance and inability to cure it; since it gave them a pretence to attack it with charms and expiations; and if these did not succeed, the gods only were to be blamed.” My philosophical acquaintance assures me, that this is the true merit of HIPPOCRATES; and that, for all beyond it, he is indebted to the common vanity in disciples, of magnifying their master, and to that humour

humour of mankind, which will not let them sit down contented with any thing moderate. He frequently expresses his apprehensions, that the extravagant character which some have given him may do a great deal of mischief, if it makes men rest in what he has done, and refer every thing to his authority. For though (my friend continued) he is somewhere so sanguine as to assert, that the whole of physick is now found out; yet in reality the art is but still in its infancy, and this great man has only begun what cannot be perfected without the accurate observations of many ages. In particular, he is not master of a sufficient number of simples for all the various purposes of physick, and does not perhaps fully understand the true uses and qualities of those he has; for too much stress seems to be laid on some ineffectual ones, while others, more violent in their effects, are used with too little caution. The study of anatomy is still less advanced; all that is known of it is derived, either comparatively from the animals that are sacrificed, or from the Ægyptian embalmers of human bodies; and I much doubt, whether HIPPOCRATES ever saw a human body dissected. However, he has endeavoured to supply from fancy and conjecture, his imperfect knowledge of the structure and true use of the parts; but as is usual where this is done, his accounts are generally improbable, often ridiculous and inconsistent. He has farther often lamented to me, when I have thrown this subject in his way, that HIPPOCRATES has endeavoured to dazzle the world with a specious shew of knowledge, where there is great reason to believe that he is wholly ignorant in attempting to unfold the causes and hidden nature of distempers; “ which (said my friend) he had much better have let alone, and “ confined himself to (what is the only valuable part of his works) “ a faithful history of diseases, though even here he is justly suspected of asserting more than he was ever authorised from observation

“ servation and experience ; as when he says, that forty times seven
 “ days have a peculiar influence over the birth of a child ; that dis-
 “ tempers kill men chiefly on the odd day ; and that the remarkable
 “ struggles of nature towards a crisis are regulated by the number
 “ seven ; all which his disciples firmly believe, though the more
 “ knowing look upon it as a fantastical application of PYTHA-
 “ GORAS’s mystick philosophy. In other matters he has been too
 “ hasty in forming his axioms, and in reducing to a certain rule
 “ things depending on too many circumstances to be fixed by the ob-
 “ servations of one man, if not too uncertain to be ever fixed at all.”

Indeed I could not help thinking myself, that the common stories which are told of him are very idle ; and that there is nothing so miraculous in this great physician, when I amused myself one day, since his works have been in my house for you, in computing how many patients he saved out of those whose histories he gives in his Epidemicks ; for it appears, that out of forty-two, only seventeen escaped. Do not wonder at his mentioning, as I find he does, such food as the flesh of asses, horses, dogs, and foxes ; for these are eaten without any scruple in Greece. Among the many stories, I cannot help mentioning to thee one, which is often told as an instance of his extraordinary sagacity. He was sent for to PERDICCAS, the present king of Macedonia, who languished under a sort of consumption, that was attended with very uncommon symptoms. HIPPOCRATES observed his patient change colour, and suffer much disorder, whenever PHILA, the late king’s mistress, entered the chamber. Upon which he immediately found out, and discovered to PHILA, that a passion for her was the true cause of his illness. The love-sick prince was treated accordingly, and the success verified our physician’s judgment. I dare say, thou wilt smile at the romantick air of this relation, and think with me, that if the dexterous manage-
 VOL. II. B B ment

ment of such an affair was the proper test of a physician, the old chief eunuch BAGOAS would have a much fairer title to be reputed one than HIPPOCRATES. As to morality, his reputation is very high: he is superior to a love of money, and freely communicates his art for the relief of the necessitous and strangers. Persia is well acquainted with the love he bears his country, which made him prefer the life of a wanderer to the dignity of that exalted station which thou so deservedly enjoyest. For which, and his many eminent services, he has been made free of Athens, and initiated in the Eleusinian mysteries; and a maintenance in the Prytaneum, at the publick charge, is decreed to him and his posterity. The oath which he enjoins his followers before he teaches them his art, must give thee a great opinion of his strict integrity; it forbids them to procure abortions, to administer poison, to make any ill use of the free access they have to houses, or betray the confidence reposed in them. All which he insists upon their swearing to observe by APOLLO, ÆSCULAPIUS, HYGEIA, PANACEA, and all the other gods and goddesses; and that they may so prosper in their profession as they keep this oath. However, he has given offence to some grave men by a rule of health which he delivers, that a man ought to drink twice a month to some excess. It were to be wished that he could as easily answer a worse crime that he is charged with, in relation to a young slave who danced and sung at the theatre. She was a great favourite of the publick, and brought her mistress in very considerable sums of money; for the Athenians set so high a value on these accomplishments, that the celebrated performers not only make a part at all great feasts, but even a select company * of philosophers will break off their conversation on the most important points, to attend to these diversions. The mistress of this famous dancer one day made

* Xenoph. Sympos.

a discovery of her being pregnant, and was very uneasy to think that all her gain would soon be over, if this was suffered to go on. She therefore applied to HIPPOCRATES, who owns that at her request he procured an abortion, though in direct contradiction to his oath. I remember likewise to have heard him accused of setting fire to ÆSCULAPIUS's temple at Cos, and the library at Cnidus, after he had transcribed their registers ; but these are generally looked upon as groundless calumnies.

May the lights, which thou receivest from this celebrated Coan, enable thee to fulfil the ardent wishes of Persia, that ARTAXERXES may live for ever !

E.

LETTER CXXXVII.

CLEANDER *to* HIPPIAS.

THOU seemest to have been transported beyond the bounds of humanity in thy last letter ; for the virgins of Attica should by no means be involved in the same censure with those of Ephesus. Think not that I despise thy friendly caution, or the passion of HELIODORUS. But let me recommend it to thee as a circumstance of high entertainment, that CLEANDER, who was educated in the severer studies of philosophy, and has conversed entirely with statesmen and merchants, should zealously vindicate the character, and court the company, of the fair sex. Such is the alteration which time has made in me, and the nature of my employment.

I was yesterday in an assembly of Athenian matrons at the house of ASPASIA, with whom I have cultivated a correspondence ever since my introduction to PERICLES. She has continually received me with the most engaging condescension, and abounds in so many elegant turns of wit, and in such a variety of good knowledge and good sense, that no one here is either superior or equal to her, except the great SOCRATES. As soon as the performers on the lute and harp were retired, with most of the persons who were invited, we drew together into a circle, and ASPASIA led the conversation. She amused us with some curious anecdotes of PERICLES, (for whose memory she expressed the tenderest regard,) and entered into large dissertations on several subjects. At last she applied to me, and began to ask me concerning the manners of the ladies in those parts
of

of the world where I had travelled. " I conjecture, (said she,) " from the treatment which the women have met with in almost " all states, it must have been the opinion of philosophers and legis- " lators ' that they have no souls.' Else why are they not ad- " mitted into the greater mysteries? and why are they denied the " improvements of letters and the politer arts? In Athens, how- " ever, we are allowed more privileges than in many places, and are " used like rational creatures. But tell me, CLEANDER, the result " of your observations on the sex, and the different lights in which " it appears through the mediums of different laws, prejudices, and " fashions. Perhaps you have not turned your thoughts this way ; " since I know the men have a contempt for our understandings, and " forget that such a disparity arises from the acquirements of educa- " tion, not the natural capacity." " It is impossible (answered I) " for any one to forget so clear a truth, and have seen the excellent " ASPASIA. The liberty indulged to the ladies in this city is " adapted to answer all the good purposes of the promiscuous con- " versation in Ionia (particularly in Ephesus, the chief residence of " luxury); and their own sense more effectually restrains them from " the wantonness so justly imputed to that country, than the bolts " and bars of the East. Here alone they are not slaves to their hus- " bands or their pleasures." " You are a little severe (replied she) " on your native place; yet I am convinced that what you say is " founded on fact. And, for my own part, I have often considered " the pompous worship and temple of the DIANA of Ephesus, as " presenting a very lively emblem of the genius of that city. Both " are fitter for the Cyprian VENUS than for her, who is revered " as the guardian deity of groves and mountains." " The roman- " tick analogy you have discovered (continued I) between the effe- " minacy and the religion of Ephesus is prettily conceived. But " the speculation I was running into, is of a more abstruse kind ; " and

“and I would repeat, ASPASIA, with your leave, the remarks I
“have made as to the influence of various states on the manners
“of the ladies.” “I am all attention,” said she, with singular po-
liteness.

“Then, (said I,) to speak in the language of a politician to ‘a
“great mistress of politicks, an arbitrary constitution of govern-
“ment must always take away the rights and intercourse of personal
“friendship among both sexes, and make itself be felt in the in-
“nocent amusements of private life, as well as in the manage-
“ment of publick business. Nor can I think that this altogether
“proceeds from the suspicious nature of those governments, but
“from every man’s desire to imitate, in his domestick œconomy,
“that example which is set in the political. Hence it is, that a
“single national tyrant makes many family ones; and when the
“body of a nation becomes inured to despotick sway, the senti-
“ments that favour it find the readiest admission. Notwithstanding
“the absurdity of them, they are embraced as sound principles, and
“insensibly make their way, through the deluded understanding,
“into the temper and the manners of that people. If the great
“monarch of the country imprisons a subject, or deprives him of
“his estate and honours, without assigning a reason or producing
“an accusation, the little monarch imagines himself warranted in
“the licentious exercise of this prerogative within the limits
“of his own house. If the same monarch forbids a freedom of
“speech with respect to his person and administration, his petty
“imitator, jealous of the least infringement on the authority
“of a parent or an husband, watches every unguarded expression
“that may drop from his children, and excludes his wives from all
“conversation, lest they should be guilty of treachery, or ena-
“moured of a stranger. Surrounded thus by eunuchs and mutes,
“denied

“ denied every advantage that contributes to raise or refine the un-
“ derstanding, let us suppose some distinguished beauty (for with
“ the Persians beauty alone is regarded in the women) to be taken
“ into the bosom and confidence of a mighty prince. Let us sup-
“ pose her to interfere in state-affairs, though she be ignorant of
“ mankind, and the true interest of the kingdom. The natural
“ effect of it must be, that the caprice of the mistress, added to the
“ caprice of the prince, while each is to be gratified without con-
“ troul, will redouble the miseries of a country. Such events
“ have often been seen in arbitrary constitutions of government.
“ What makes the thing so high an absurdity in Persia, is not only
“ the confined and uninforming education of the women, but its
“ contradiction to the sense of our ancestors, who thought the fe-
“ males not qualified for business, and by the laws they settled, have
“ rendered the male heirs alone capable of succeeding to the throne.
“ In this the empire of CYRUS has varied from the Assyrian empire,
“ whose history is chiefly remarkable for the character of queen
“ SEMIRAMIS.” “ Methinks (returned ASPASIA) the Persian ladies
“ form a very good contrast to those of Ægypt*, who, as we are
“ told, drive bargains, go to market, and manage the plough, while
“ the men sit at home with the distaff and spindle, performing the
“ more sedentary offices, which are esteemed here the natural pro-
“ vince of the housewife. We have none in Greece that resemble
“ them.” “ No, (said I,) unless you will match them with the mi-
“ litary ladies of Sparta, who are equally the reverse of the Persian.
“ Inured to the same exercises, the same hardships, and the same
“ discipline with the men, they differ not in their manners. It was
“ the intention of their great lawgiver to subdue the passions, by
“ methods opposite to what are used in Persia. And as in this last

* Vide Herod. lib. ii.

“ country,

“ country, they endeavour to restrain the women by debarring them
“ from the sight of the human species, and by the confinement of
“ the body; in the former, a perpetual familiarity with the men
“ blunts the edge of irregular appetites, while the check that is laid
“ on sensuality, I mean that sense of honour which is instilled early
“ has a reference to the mind only. The worst of it is, that the
“ rough genius of the commonwealth gives an unnatural boldness
“ and fierceness to the sex, which the introduction of foreign com-
“ merce into the state would soon polish. And in this respect, I
“ take it, ASPASIA, Athens has a manifest superiority. Free and
“ independent as Sparta, able to defend its liberties in the field
“ against the most numerous or warlike people, it carefully attends
“ to the encouragement of commerce, and brings home the wealth
“ of the most distant climates to its own convenience and emolu-
“ ment. At the same time such are its laws, and such are its citi-
“ zens, that as the one appear to be very wisely calculated to
“ prevent the growth of that enervating luxury which is usually the
“ companion of trade; so the other, persuaded of the needfulness
“ of simplicity to support the dignity of Athens, concur with cheer-
“ fulness in receiving and obeying them. Under restrictions of this
“ nature, accurately observed, what happiness is not derived by
“ commerce on every individual, as well as on the republick?
“ Every man has some employment, to which he is not only induced
“ by inclination, but by the severity of the law. For here, if I
“ mistake not, idleness is punished with death. On these accounts
“ the fretful jealousies, which disturb and imbitter private life in the
“ less active countries, are entirely unknown to the Athenians. The
“ women are bred up in those arts which become them; are
“ indulged on solemn festivals in frequenting the theatre; and are
“ admitted into a great share of the domestick management. By such
“ means, they gain an agreeable softness in their behaviour, without
“ a false

“ a false delicacy, and a liberal way of thinking, which the men
“ hardly arrive at in arbitrary governments.”

“ But (interposed ASPASIA, smiling, notwithstanding the ad-
“ vantageous circumstances of the Grecian ladies, I believe you are
“ as zealous against permitting them to deal in politicks, as you were
“ a little while since against conceding that privilege to the favourites
“ of Persian monarchs.” “ Such a privilege (replied I) is to be
“ granted only to extraordinary geniuses; and when limited to
“ these, you will admit, ASPASIA, there is no danger of its being
“ indulged, either frequently or improperly. However, your ob-
“ servation is certainly very pertinent, that there is not the same
“ absurdity in making a woman of parts, thus educated, the first minis-
“ ter in the state, as in raising the ignorant beauties of Persia to
“ an high degree of confidence.” “ You know the light (returned
“ she) in which I was formerly placed, when the ambition of my
“ youth prompted me to aim at being admired and beloved by PE-
“ RICLES. I was then traduced as a designing politick intriguer; and
“ the fine understanding of that great man was strangely depreciated,
“ in being represented as a dupe to the artifice of a woman. But I
“ had a mind to know your sentiments, and agree with them. You
“ had something else to say; I am afraid I have interrupted you.”
“ I can have nothing to say (answered I) when you have any thing
“ to offer.” “ You have lost sight of Ephesus (said she).” “ It is
“ true, (said I,) and I was going to shew, from the very constitution
“ of Ephesus, (which has one of the noblest harbours in the world,
“ and therefore is a place of the most extensive trade,) that a greater
“ freedom of course must be indulged there to luxury and the man-
“ ners of the women, than either in Persia or in Athens. For
“ though that place was among the immediate dependencies of an
“ arbitrary government, and (notwithstanding the article in

“ Cimon's peace) is still under the awe of it, it has always been
“ allowed in several immunities, and, comparatively with the rest
“ of the empire, in a relaxation of absolute authority, with a view to
“ encourage commerce, which can never flourish under the rigour
“ of it. This has brought the inhabitants to converse more openly,
“ and both sexes meet together at the publick fairs and at sumptuous
“ entertainments. Thus the education of the women becomes free
“ and uncontrolled, which sufficiently distinguishes them from those
“ of Persia. Should you then ask, why they differ from the Athe-
“ nian women? That too may be solved without difficulty. For
“ though in Athens it may be necessary for the preservation of its
“ liberties, to enact laws restraining prodigality and wantonness, yet
“ those laws are not wished for in Ephesus, where they would be
“ unwilling even to establish freedom at the expence of their pleasures ;
“ so that while the Ephesians share all the advantages of commerce,
“ they are subject to the evils of unbounded luxury. Agreeably to
“ this, the women affect a gaiety in their dress, a spirit in the very
“ air of their countenance, and a libertine deportment unpractised
“ by any other people. They love to be followed by the men, and
“ expect an homage that bespeaks adoration, not esteem. The con-
“ sequence of it is, that they who set a value upon their persons,
“ (and indeed there are few who do not,) have an aversion to an
“ husband; and the city owes its populousness, not so much to the
“ intermarriages of its inhabitants, as to the concourse of strangers.
“ I knew a lady of this turn of mind, who refused an *Ephesian
“ of uncommon parts and sense, from a ridiculous caprice. Such
“ an one amongst you, ASPASIA, would have been deservedly
“ infamous. For in Athens matrimony is held honourable, and highly
“ encouraged. Hence an Athenian matron is beloved and respected

* See Letter cxxxv.

“ when

“ when old. As she has been diligent in the education of her
“ family, she looks back on her past life with pleasure, and has a
“ prospect in her children which contributes to prolong her happiness.
“ An Ephesian beauty, when the charms of her person wear
“ off, and with them she lays aside the luxury of dress, incapable
“ of resorting for consolation to the solid pleasures of domestick
“ life, loses her former cheerfulness, and spends the rest of her days
“ in the low arts of detracting from the young and handsome.”
“ In truth, CLEANDER, (returned ASPASIA,) the Athenian lady is
“ very much obliged to you for the preference you have given her
“ over all others. You seem to think she has every good quality
“ of the Spartan, Ephesian, and Persian, without any of their
“ foibles.” “ Most evidently, (said I,) for she has the manly sense
“ of the Spartan, without her rough severity ; the sprightly ease of
“ the Ephesian, without her lasciviousness ; and the modest reserve
“ of the Persian, without her slavish recluseness.”

I flatter myself, dearest HIPPIAS, thou wilt be reconciled to the
virgins of Attica on the reading of this letter ; and believe them for
the future to be the choicest blessings of OROMASDES, not the
baneful gifts of ARIMANIUS.

C.

LETTER CXXXVIII.

AMORGES to CLEANDER. *From Pedasa.*

THE intelligence you sent me of ZOPYRUS's designs against CAUNUS, was so long delayed by contrary winds and other accidents, before it reached my hands, that I had not time to take all the necessary precautions for the security of my government. The province was unfurnished of the best part of the troops which are usually quartered in it, they having been ordered away to the general rendezvous at Sardis; and the citizens of CAUNUS obstinately insisting upon their privilege of receiving no Persian garrison, I found myself without a force sufficient to compel them to it, and could only exhort them by letters to preserve their allegiance to the king, and write to the satraps of the neighbouring provinces for assistance. In the mean time, ZOPYRUS with his ships came before the town, and sent in a message to the inhabitants, with offers of the most advantageous conditions, if they would surrender themselves into his hands. The Caunians, after consultation, returned for answer, that though they should be willing to deliver up their city to one of his noble birth and excellent qualities, they could by no means give admittance to his followers. ZOPYRUS, little expecting this reply, landed his men, and began the assault in form. The inhabitants made a very gallant defence; and ZOPYRUS himself was killed by ALCIDAS, a native of the place, in attempting to scale the walls: upon which his troops retired in disorder to their ships, and within a few hours sailed away. The day after this action I arrived myself with a thousand foot and three hundred horse, whom I had found means

means to draw together. The Caunians opened their gates to me without resistance. I reprimanded them for their former refusal to admit a garrison; telling them, I expected them to deliver up to me those who had advised that measure, as well as those who corresponded with the enemy, under pain of forfeiting their privileges. The terror of arms, CLEANDER, is a most excellent monitor. My demands were complied with, and I returned to this place with my prisoners, whose examinations I have sent up to court, and expect the king's further pleasure concerning them. THERON the Rhodian, CRATIPPUS's brother, (who for some years has been settled here,) contributed not a little, by his persuasions and example, towards the brave resistance made to these piratical adventurers, and was very instrumental in helping to discover some who had been concerned in practices with them.

I am told, my enemies at court have insinuated, that I was indirectly concerned in this attempt, and had given ZOPYRUS secret assurances of joining him, in case he met with success. May I share the fate of the cursed ARIMANIUS*, when the seven thousand years have finished their course, if the nature of the facts, as well as my own conscience, does not acquit me. Can it be alleged with any colour of reason, that I ought to have hazarded the king's authority, or perhaps driven the Caunians into an open revolt, by attempting to force a garrison upon them, before the reinforcements which I expected arrived? Or will it be said, that I omitted one step, which the weakness of the province suffered me to take, that was proper to secure its tranquillity?

* The Persians believed, that the lower world should be in subjection to ARIMANIUS for seven thousand years, after which order should be restored, and OROMASDES reign without opposition. Vide Hyde de Religione veterum Persarum.

I desire

I desire nothing but justice in this affair: I am convinced, I shall meet with it before the tribunal of ARTAXERXES; and to that I willingly submit my life, my reputation, and my fortunes. Adieu.

P.

LETTER CXXXIX.

SMERDIS to CLEANDER.

WHEN my zeal for the purity and prevalence of the Magian scheme of religion is alarmed, I am almost transported into an unbecoming violence. But when I reflect on thee and thy friendship*, the softer passions take place, which draw me back to sentiments of moderation and peace. Dost thou ask what incident has raised my zeal? KNOW, CLEANDER, that in the spacious grove adjoining to the palace of ARSACES, in the forest of Nysa, some concealed Sabians have erected a marble altar; and under the protection of that false satrap, have in the night-time performed their horrid incantations. Not long since, they were discovered by some true worshippers in the celebration of a ceremony peculiar to them, that of boiling the kid in the mother's milk; by which they impiously and impertinently invite the superior intelligences of the stars to reside in their images. Thou knowest the summary course of our proceedings: they were seized, convicted before the archimage, and delivered over to the curses of AHRIMAN, and the torments of the avenging angels.

* SMERDIS seems to entertain the good-natured opinion of ANTONINUS, "that we ought to think over the virtues and excellencies of our several acquaintance, when we have a mind to indulge ourselves and be cheerful." Anton. Medit. lib. vi. p. 56. Edit. Lond. 1697. Note by the translator.

Believe

Believe me, the state of Median piety affects me with indignation and sorrow ! This sect has of late gained ground upon us in several parts of the East ; and though the abilities of our prophet once defeated the industry of it, insomuch that the holy flame glowed in all minds, as well as burnt on the shrines of all Persia ; yet we have been since returning to the senseless rites he taught us to disdain. I observe at the same time, with the highest satisfaction, the attachment of our monarch to the doctrines of the Zenda (and the only hopes of the Magi are centered there): but neither the encouragement he has vouchsafed to the Jews, whose practices are directly opposite to Sabianism, and who worship in their temples by continual fire ; nor the arms he gives us to destroy the wicked ; neither the lenity nor severity of the government, can secure us from the wiles of falsehood ; neither arguments nor power. Thou wilt here be apt to object, perverted by the reasonings of thy Grecian friends, “ Would it not be “ better to allow an intercommunity of religions ? Such an exertion “ of the legal authority, as that which you have mentioned, can “ only lop the branches ; but who will tear up the root ? You may “ cut off the excrescences ; but who can cleanse the ill humours “ that produce them ? You may close the wound for a season ; but “ will it not open with the first disorder ?” All this is true, and it might perhaps be worthy the wisdom of the good being, to send a genius like ZOROASTER upon earth, in every generation of men, to preserve the knowledge and worship of him in its full purity. In the mean time we his followers must use force, while we are without inspiration ; we must not accept the precarious submission of the understanding, while the reason is weak, the heart depraved ; we must prevent this danger by the means we have, and not wait for those we have not. “ Seest thou (says the prophet in his sacred volume) “ a ship putting out to sea in a storm ; and wouldest thou not constrain the owner of it to keep in harbour, lest it dash against the “ rocks,

“ rocks, and be lost ? Seest thou a man travelling into a far country,
“ and, instead of preferring the safe and beaten path, taking his
“ way through barren heaths, burning sands, exposed to the fury of
“ wild beasts and the stings of scorpions ; wouldst thou not force him
“ to be ruled by thee ? ” Again : “ Seest thou another preparing
“ to throw himself from a sharp point on one of the mountains of
“ Caucasus ; and wouldst thou not lay thy hands on the wretch, lest
“ he bring mischief on himself ? Even so let it be to every sinner,
“ who departeth from the truth to do evil.”

This being the opinion of the book, I own many are the doubts which have arisen in my mind concerning thy residence among the idolaters of the West. If I have sometimes been afraid, lest the profane disputations of sophists sully thy unspotted faith, I have recollected, that the same prophe who commands us to avoid every pollution of the elements, which are the seeds of all things, commands us to avoid every pollution of the soul, which contains the seeds of reason, immortality, and happiness. Then have I wished thee to fly away from that detested country on the wings of the morning, that thou mightest no more be liable to suspicion. If at other times I have thought thee too firm to be shaken from the genuine principles of ZOROASTER'S law, I have recollected, that the same prophet who exhorts us, whatever temptations we combat, to hold fast to the religion of OROMASDES, and to suffer our minds to ascend from earth to heaven, as the sun mounts above the level of the waters to the zenith, whence he emits his warmest and most enlivening rays ; exhorts us likewise, for want of power, by reproof and by instruction, to persuade those who are defiled with error to forsake it ; on the same principle, that thou wouldst compassionately free the prisoner from the captivity which soothes him, for it may speedily end in his destruction.

I conjure

I conjure thee, hide not the profession of our law ; gird up thy loins with the holy girdle ; let me not be told again of thy private expiations, to appease the prophet for what thou softly callest the necessary omissions of duty, but are in truth the shameful compliances of fear. Address thyself to the philosophers and magistrates of Athens : let them bow no longer to idle gods and idle passions, but adopt the Deity and the morals of ZOROASTER. Think on the example proposed to thee by that great man, who looking on death with contempt, when set against the establishment of his doctrines in the hearts of others, not only hazarded but lost his life, in endeavouring to convert ARGASP, king of the Scythians. Be thou comforted also in remembering the speedy vengeance inflicted on that stubborn prince by DARIUS. Such may be the fate of Athens from the pious ARTAXERXES, if she refuse to hear thy mission, and treat thee with a Scythian barbarity. But if, as is most probable, in a state renowned for letters and for wit, her philosophers attempt to confute, and her poets to ridicule thee ; be assured, as the sacred fire on our altars is smothered for a time by the shrubs and flowers that are thrown upon it, yet is nevertheless raised and supported by them ; so is it with truth, which makes every impediment in its way the proper matter for itself to work upon, and converts the means intended for its overthrow, into those of its credit and propagation.

LETTER CXL.

CLEANDER to HYDASPES.

ALCIBIADES came yesterday on a visit to PHILEMON and myself, and we had a private symposium. He had scarcely entered the apartment, when he laughed, and said, "I have just been present at the deliberations of an ingenious assembly, into which I am lately admitted." "I warrant you, (interrupted I,) some party of pleasure. You have perhaps been contriving some conceit or scheme to take place at the approaching Orgies." "No, (answered he,) by HERCULES, you were never more mistaken." "Then you have been discoursing (returned I) with a knot of sophists or philosophers." "Why in truth, (replied he,) it was so grave a meeting, that you would have imagined, had you looked at us, it was a company of philosophers? and yet our conference was so void of all meaning, that it might vie with the disputations of a sophist. To hold you no longer in suspense, a set of young citizens, who are fond of attending the debates of the people, and have a mind to make themselves, not able statesmen, but popular orators, have composed a society, where, in imitation of the great objects of SOCRATES's ridicule, they talk extempore on every topick that is offered them." "I perceive, (interposed PHILEMON) there is a great spirit of eloquence gone forth into the world; and the forum (it is now suggested) was not designed so much for the transaction of business, as for a vain ostentation of the capacity. If MINERVA, the tutelar goddess of Athens, inspires not our posterity with better thoughts, the affairs of the senate
"and

“and assembly may degenerate into careless amusements. These
 “trifles lead to serious misfortunes.”* “Pray, (said I) who are
 “the rulers of your club?” “Not I, (answered ALCIBIADES,)”
 “though a member of it.” “I take that for granted (returned I);
 “and it is impossible for any one but a sophist to be either the framer
 “or conductor of it.” “You are in the right (replied he): THEON
 “and ISAGORAS, who are of that sect, both of them superior
 “to us in years, seem to be our chief demagogues and managers.
 “The one was a follower of HIPPIAS, and imitates him in con-
 “ciseness, which he looks upon as a proof of genius (though you
 “know it may discover either great strength or poverty of parts):
 “the other was a scholar of GORGIAS, and values himself on a
 “florid copiousness. The former is of so ridiculous an aspect, that
 “he would make a droll figure in the paintings of PYREICUS; and
 “the latter is a man of such universal attainments, that he presumed
 “to contend in tragedy with EURIPIDES himself. They have so
 “high a regard for the improvements of their pupils, that they
 “always take contrary sides, and frequently keep the conversation to
 “themselves. As soon as THEON has uttered two or three sen-

* PHILEMON seems to have been of the same sentiments with CICERO, who puts these words into the mouth of the elder CATO in the piece *de Senectute*. “*Quod si legere aut audire voletis, externa, maximas respublicas ab adolescentibus labefactatas reperietis.*”

“*Cedò, qui vestram rempublicam tantam amisistis, tam cito? sic enim percontanti, ut est in Navii Poetæ ludo, respondentur et alia, et hæc in primis.*”

“*Proveniebant Oratores novi, stultuli, adolescentuli.*”

It is remarkable, that ALCIBIADES should have this conversation with PHILEMON, who foresaw the ruin that would be brought upon the state by the precipitate advice and measures of such citizens as that young Athenian. He engaged his countrymen afterwards in the fatal expedition to Sicily. Should it be asked, how one of so romantic and debauched a turn could maintain any correspondence with the grave PHILEMON; it may be said, he did like CATILINE, *bonos sibi specie quâdam virtutis assimulatæ tenere*. Note by the Translator.

" tences with some difficulty and much formality, the forward ISA-
 " GORAS lays hold of them, allows him the whole extent of his
 " argument, but perhaps thinks it not to the purpose; and after he
 " has proceeded in his usual strain of declamation, the same senti-
 " ments pursued in different words, and warmly argued, furnish
 " out the exercise of the day." " But, (said I,) though your dis-
 " putes are not carried on in the best manner, you keep your-
 " selves in breath, I imagine, by treating subjects of importance
 " as a trial of your invention." " Yes, (rejoined ALCIBIADES,) we
 " have talked over every character in HOMER*, from ACHILLES to
 " THERSITES; and have started it as a problem of difficult solution,
 " whether NESTOR or ULYSSES was the wisest? A friend of mine,
 " who had been in Ithaca accidentally, (where hardly any body else
 " ever was,) valued himself much upon it, and told us, ' he might
 " perhaps be prejudiced in favour of one whom he had proposed as
 " the pattern of his travels; but he could not help thinking, when
 " he traversed the rocky island, which was the royal patrimony of
 " the hero, that the good effects of his government existed visibly
 " in the face of the country till now.' He concluded with some
 " smart reflections or strong things to the disadvantage of old
 " NESTOR. Such, CLEANDER, are the means by which many of
 " the Athenians have learned a vicious fluency of words, and a petu-
 " lant vivacity. But we begin to be tired of antiquity, and are
 " descended to the worst of all modern productions, the regula-
 " tions of our own society." " One should apprehend (answered I)
 " they must be wretched subjects of discourse. The flowers of elo-
 " quence can never flourish or be raised on barren soils." " True

* The sophists were fond of extracting topicks of declamation from the poets,
 especially from HOMER, as may be collected from the Dialogues of PLATO. It is said
 in one of them, that HIPPIAS of Elis had thrown all the precepts necessary for insti-
 tuting youth into an oration, and called it " NESTOR'S Advice to a Son."

" (said

“ (said he) ; yet you know there is art required in glossing over a
“ statute or old order of the assembly ; and the fate of a question
“ will now and then depend on a defect in the way of drawing it,
“ or in the form of proceeding to consider it. We train ourselves
“ therefore to a qualification so material to the interests of the repub-
“ lick.” “ But, (continued I,) this might be an improving exer-
“ cise, if you would resolve to digest in your minds the matter of a
“ curious subject, which would admit some difference of opinion con-
“ cerning it, before the day of debate. As to the expressions, the
“ less they are premeditated, methinks the better.” “ I agree with
“ you, (returned ALCIBIADES,) and had once the boldness to move
“ what you mention. I believe it is almost the only time I ever
“ troubled them with my thoughts at all. For I have learned from
“ SOCRATES, not to talk of any thing before I have considered it ;
“ so that in this society I generally entertain myself with the wis-
“ dom of others, and observe a more than Pythagorick silence. It
“ was said, in objection to it, that the very end of the meeting
“ would be destroyed, which was ‘ to speak without thinking.’ ”
“ A noble institution (cried PHILEMON) ; these men would ill
“ imitate your uncle PERICLES, whose excellent talents, as an orator,
“ were formed, not by an idle loquacity, but by long application to
“ philosophy, joined to great natural quickness and comprehension
“ of parts. Words are only the instruments to convey our thoughts ;
“ and you might as well flatter yourself to become a painter at once,
“ by taking a pencil into your hand, as a master of eloquence, by
“ gaining a readiness of speech.” “ You may remember, (said ALCI-
“ BIADES,) that THUCYDIDES, who succeeded CIMON in the oppo-
“ site interest to PERICLES, founded a sort of political lecture,
“ and paid some sophist very largely for his assiduity in teaching
“ that science to the young Athenians. What would you say now,
“ (since you seem to think we want good materials for debating,) if
“ the

" the two institutions were joined together ; and the disciples of
 " this last, after a certain time, delivered to the care of THEON and
 " ISAGORUS, that they might produce in the society for the encou-
 " ragement of eloquence, those abilities they had acquired in the
 " school of politicks ?" " Forgive me, (replied I) if I cannot be
 " pleasant on a matter of such lasting consequence. For I take this
 " faculty of discoursing on both sides of a question, which the
 " sophists are fond of exerting themselves and communicating to
 " others, not to be so hurtful to science, as dangerous to virtue. It
 " tempts us to lay aside sincerity, and to varnish over falsehood ; it
 " introduces something of the drama into publick councils, and fami-
 " liarizes our youth to the acting of a part."

C.

L E T T E R CXLI.

ORSAMES *to* CLEANDER. *From Taoces, on the borders of the Persian Gulf.*

I N the leisure of a few months recess from the court, I want no inducement, CLEANDER, to resume my correspondence with thee. From the opinion thou hast formed of me, thou wilt readily conceive how great a relief I find in this retirement from the hurry and dissipation of a publick life. Taoces (for that is the name of this place from the neighbouring promontory) was an ancient pleasure-seat of the Achæmenian princes, the ancestors of CYRUS, but has since passed by grant into the family of PARMYS. The pleasantness of the place is greatly owing to its maritime situation, and to the natural variety of its woodlands, lawns, and water; though very considerable improvements have been made by large plantations in the paradises that encompass it; nor is the beauty of its prospects diminished from the contrast of a more barren and mountainous country, viewed at a distance, towards the borders of Carmania. Above Taoces, about two hundred stadia upon the river Granis, which at this place falls into the Persian Gulf, stands Gabæ, one of the royal palaces, as Pasargada was the other, between which the kings of Persia in former times resided; for the champaign country about these places recommended their situation to our ancient monarchs, whose pleasures consisted in manly exercises, and whose chief diversion was the chace. In those days, all the youth of Persia, educated after the discipline of our ancient schools, were called upon in their turns to attend their sovereigns to the field, not indeed so often against the human kind, as in the pursuit of savage animals,

animals, with which they were frequently exposed to no less hazardous encounters, and by this means properly trained to all the stratagems and toils of war. They then pursued the game on foot, and contended in speed with the swiftest animals; for, till the times of CYRUS, a horse was little known in Persia. Pasargada is situated upon the river Agradatus, now more commonly called after the name of our immortal CYRUS. The course of it is through the vale of Persis, the middle and most fruitful part of the country. CYRUS, even after he had begun the most magnificent palace of the east, still retained a particular fondness for that place. There passed the closing scene of his glorious life; and in the gardens belonging to that ancient seat of his ancestors, he ordered that his remains should be deposited: his sepulchre is plain and simple, distinguished on by an obelisk, which stands in the centre of a thick wood. Within the palace of Pasargada are the courts of justice, and the ancient schools; the former supplied by the itinerant judges, who are sent annually through all the provinces; the latter now under the direction of the Magi; but they, CLEANDER, are more industrious to maintain the reputation, and promote the speculative studies of their own order, than to see the spirit of the ancient discipline preserved in its full vigor. Pasargada is now become one of the most considerable colleges of their profession: another settlement they had in a village near adjacent, which bore the name of Ecbatana, till DARIUS obliged them to remove from thence, and built the town of that name upon the mountains. The court is this spring at Persepolis, from whence the great king is expected to make a progress to Pasargada: except in these progresses, the concourse and splendour of a Persian court is seldom seen there; yet, without that, even in these remote corners of Persia, frequent opportunities offer of mixing in a very polite and various society. The voyages of the Phœnicians have, of late ages, thou knowest, opened a commerce of literature between the most distant climates
of

of the east and west; which has occasioned a great resort of strangers, especially of the Grecian sophists, into these parts; for they, whose researches after knowledge carry them even to the Indian Brachmans, will not fail to visit the schools of the Magi. The situation of my Persian villa puts me sometimes in the way of these learned guests; they are generally introduced to me by the courteous Mage TEASPES, who obliges PARMYS and me with his company in this agreeable retirement. The adjacent promontory of Taoces affords a commodious harbour to the Tyrian merchants. Among them I often meet with men of an enlarged mind, and improved understanding; such as I have heard thy brother HIPPIAS described to be, by the great men who have seen him at the court of Ecbatana.

I have long entertained an opinion, that there was a nearer consanguinity between the distant nations of the earth, than they themselves are generally apprized of. My happening, upon some occasion, to suggest this hint in a mixed company of Greeks and Asia-ticks, who were met not long since at Taoces, brought on a conversation, that has a good deal confirmed me in these sentiments. PYTHON, the Athenian agent, who, being in these parts upon his mercantile affairs, chanced to be one of the company, said with some earnestness, that though in the relation he stood to a certain state, he should be unwilling to give up a point so interesting to many of the Greeks, as that of their being the *Αυτόχθονες* of their native country; yet he should with pleasure attend to any discoveries of a natural alliance between them and the subjects of the great king. "I fear (said TEASPES) you must first relinquish those boasted pretensions of your Grecian friends, before any such relation between them and these eastern nations can be made out." IROMUS, a Phœnician

a Phœnician merchant, who sat by, was disposed to treat the subject with raillery, and alleged, “ that, considering the barbarous state
“ of ancient Greece, before CADMUS introduced humanity among
“ its early inhabitants, he saw nothing extravagant in the pretensions
“ of those Greeks who make their first ancestors the spontaneous
“ product of the earth.” “ It must be owned (replied PYTHON) that
“ there is a great mixture of fable in the early periods of the Gre-
“ cian history. But will not the same objection lie to the history
“ of all other nations, if you attempt to trace them up to their first
“ original? Thus, if INACHUS be styled the offspring of OCEANUS
“ and TETHYS, this carries his antiquity to that height, as to leave it
“ uncertain who were his progenitors. And is not SEMIRAMIS,
“ in like manner, reported to be the daughter of the Syrian god-
“ dess?” “ I have had (said TEASPES) several opportunities of
“ conversing intimately with the priests of Byblos, who, you will
“ allow, deserve to be consulted in points of the earliest antiquity;
“ and I can with confidence affirm, that of the antiquities of the
“ Greeks, till the æra of the Olympiads, there is very little certainty
“ to be collected from any traditions or monuments that have been
“ preserved by their own historians. I must so far, however, dis-
“ sent from IROMUS, as to believe, that there were distinct commu-
“ nities and forms of government established by the Pelasgi, before
“ the coming of CADMUS into Greece. Phœnicia had sent colonies
“ thither long before that which he settled at Thebes in Bœotia.
“ The very name of INACHUS, who is the reputed founder of the
“ Argive kingdom, betrays his Phœnician original; and PHORO-
“ NEUS bears an affinity to an Ægyptian name. It was under his
“ government that the scattered families of the Pelasgi were brought
“ to unite themselves in a regular society with the newly-trans-
“ planted colonies, who followed PHORONEUS into that country
“ soon

“ soon after the expulsion of the Phœnicians out of Ægypt.”
“ You must allow, then, (interposed PYTHON,) that the Pelasgi
“ themselves were more ancient in Greece, than the colonies you
“ speak of.” “ Some indeed (replied TEASPES) must have got
“ sooner there than the rest ; and I use the word Pelasgi, because,
“ upon the authority of the Greeks themselves, I find no name
“ more ancient for the first inhabitants of that country. But you
“ cannot be ignorant, I suppose, that the name of Pelasgi could
“ only belong to a people who had passed the sea, and sufficiently
“ destroys the high pretensions of your countrymen, of being
“ coeval almost with the territory itself. And here I cannot help
“ repeating your own fabulous account of INACHUS, under which
“ seems to be disguised some historical tradition, when it is said
“ that he was the offspring of OCEANUS and TETHYS ; which,
“ allowing that he came from a country beyond the seas, is easily
“ explained, but is otherwise a senseless legend.” “ I must beg leave
(said I, here interposing) “ to offer something in support of the great
“ antiquity of the Athenians. It is a tradition among the Ægyptian
“ priests, that they were originally a Sethroite colony ; and that
“ OSIRIS left TRIPTOLEMUS with them, in their new territory, to
“ teach them the art of tillage. The Phœnician sacred records
“ relate, how CHRONUS travelled about the world with his daughter
“ ATHENA, and gave her the coast of Attica ; so that both these
“ authorities fix the first settlement in Attica, as high as the times
“ of OSIRIS. And there is reason to believe, from the testimony
“ of those two nations, which contend for the earliest antiquity,
“ that these eastern countries, which have successively been the
“ seats of empire, were overspread, about the same time, from one
“ common stock. Beyond the times of OSIRIS we find nothing
“ in the Ægyptian account but mythology. I am not ignorant

11011

E E 2

“ there

“there are Phœnician traditions pretended to be derived from
 “TAAUTUS, which carry up the history of the human race for
 “ten generations higher than CHRONUS. But you, TEASPES, I
 “know, consider that ancient epoch of OSIRIS, about which ends
 “with the Ægyptians the reign of their demi-gods, as the time
 “when the earth began to be planted anew after the universal
 “deluge.” “I do (replied TEASPES); and I make no doubt but
 “that SISUTHRUS and his family, who so miraculously, as it is
 “related in the books of the Chaldæan sages, escaped the universal
 “deluge, might pass among posterity for a remnant of the race of
 “the demi-gods, who had existed in another state of things. And
 “if we consider how impossible it was for any monuments to have
 “been preserved of the antediluvian ages, and what the state of
 “most nations, after their first planting, must have been; we shall
 “necessarily be brought to fix here the earliest æra of the historical
 “times. And the Greeks cannot complain, though we allow not
 “of their springing from the earth itself, that we have made their
 “origin too recent.”

“I thank you both, (said PYTHON,) for this polite and rational
 “inquiry into a subject, which appears, in the light you have con-
 “sidered it, to be of the greatest moment for establishing an
 “universal benevolence among the human species. You could else, I
 “am ready to believe, have more easily indulged me in my Gre-
 “cian prejudices. But to speak the truth, I am much less con-
 “cerned for what becomes of the boasted original of my Athenian
 “friends, that I am for improving, as far as may be, those prin-
 “ciples of humanity, which are so forcibly inculcated from the
 “consideration of the whole race, as being descended of one com-
 “mon stock. But my curiosity is much excited, to know the opi-
 “nion

“ nion of your enlightened sages, with regard to the origin of man,
“ and when he first existed upon the earth. The subject of our
“ present conversation naturally leads to this further inquiry.”
“ This question (said TEASPES) is closely connected with our
“ Magian doctrines of the Cosmogony. However, I shall not be
“ unwilling to gratify your curiosity; since an explanation upon
“ these subjects will do honour to the religion of ZOROASTER,
“ and clear up our philosophical opinions from those gross mis-
“ takes, which some of your countrymen have entertained concern-
“ ing them.”

LETTER CXLII.

CLEANDER to GOBRYAS. *From Athens.*

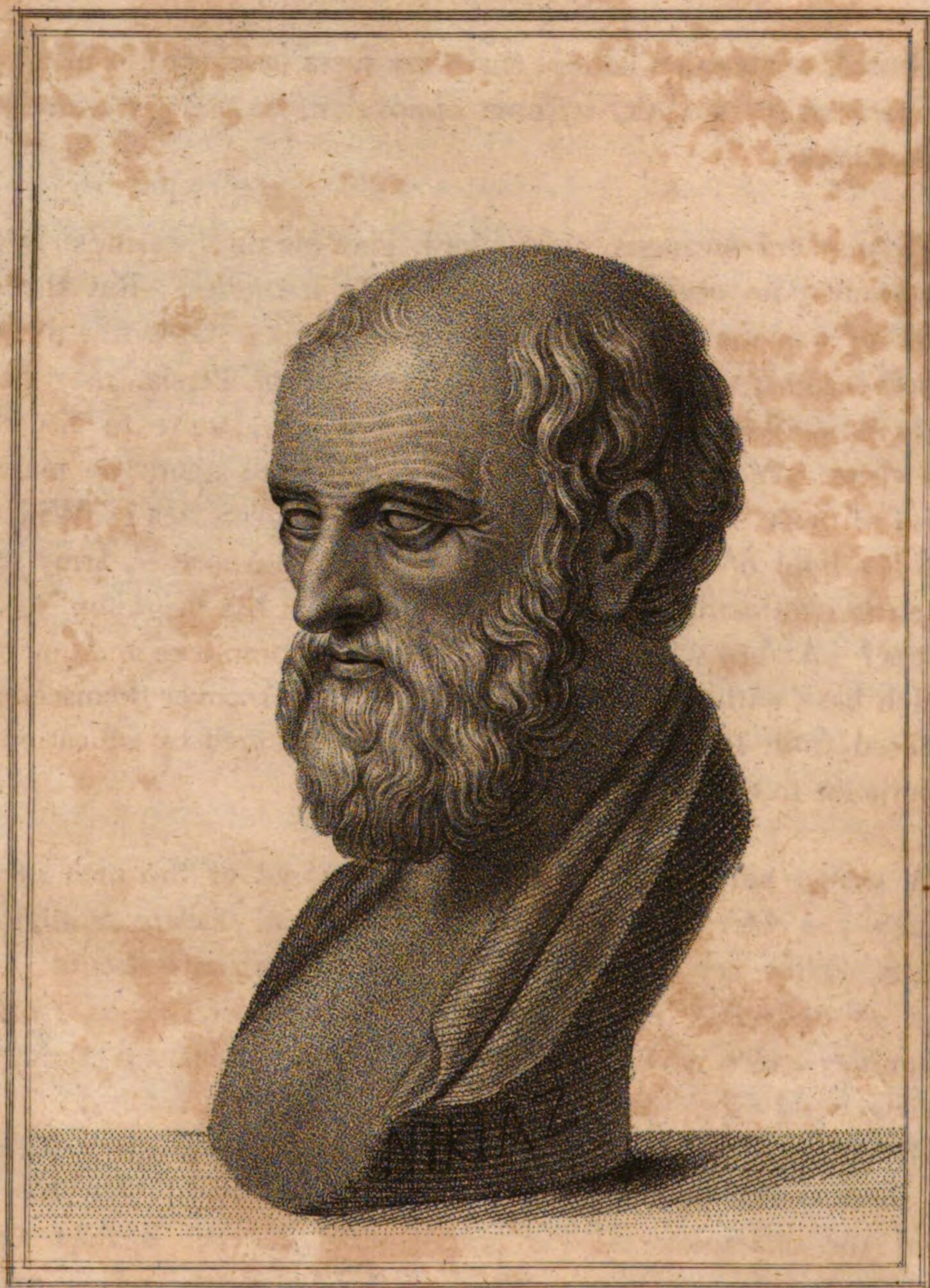
THE fortune of the war, which, since my last dispatches, inclines to the side of Athens, has given a sudden turn to the affairs of this country, which, if some unforeseen event does not arise, may produce consequences, not less advantageous to the Grecian states, than detrimental to Persia. Thou must have judged from all the accounts of Pylus, that it was reduced to the last extremity; and indeed so little expectation of preserving it remained here, that nothing could be more surprizing, as well as agreeable, than the news we received within these few days, that the blockade was raised by sea, and a truce concluded with the Lacedæmonian generals. Those who have been long conversant in political business, must have frequently observed, that when their hopes seem best founded, and their thoughts are employed in pursuing a series of imaginary triumphs, one unlucky incident reduces them to despair, and soon after, a stroke of good fortune, as unlooked-for as the bad, restores spirit and resolution to their counsels.

Without making a particular application of this remark to the Athenian republic in the present crisis, I will hasten to explain the facts which gave rise to it. Not long after the desperate assault maintained by DEMOSTHENES, (of which my last letters made mention,) the Athenian admiral from Zacynthus came up with forty sail, and offered battle to the Lacedæmonian fleet, which, instead of accepting the challenge, kept itself ranged in a line close to the shore within the harbour. Upon this Nicias called a council of war, where

where it was determined, by the unanimous opinion of the captains, to force their way into the port, the entrance of which, either through neglect or want of skill in the engineers, was not blocked up in the manner at first proposed. The project was as gallantly executed as it had been wisely concerted: five of the enemies' ships were taken; several of them run aground and were much shattered; and none would have escaped being entirely demolished, if the soldiers from the Lacedæmonian camp, on the shore, had not entered the sea with their arms, and recovered some of their vessels, at the sword's point, out of the hands of the Athenians. In consequence of this success, supplies of men and provision were immediately thrown into Pylus, the coast cleared of the Peloponnesian galleys, and four hundred and twenty natives of Lacedæmon shut up in the island of Sphacteria, and deprived of all possibility of relief, whilst the Athenians continued masters at sea. The news of this action no sooner reached Sparta, than the magistrates, in the deepest concern for the danger to which so many of their bravest and most distinguished citizens were exposed, repaired in person to the Peloponnesian camp; and finding it impracticable, from the disposition made by the Athenian commanders, to give any assistance to their distressed countrymen in the island, proposed a suspension of arms to NICIAS and DEMOSTHENES. They agreed to it on the following conditions: First, That ambassadors should be sent from Sparta to Athens, with full powers to conclude a definitive treaty. Secondly, That the Lacedæmonians should deliver up all their ships of war, at that time lying on the coasts of Laconia, to Athenian commissioners, who should be instructed to restore them at the expiration of the truce, which was to last till the return of the ambassadors. Thirdly, That the Athenians should give leave for a daily stated portion of bread, flesh, and wine, to be conveyed into the island for the use of the

the garrison there. Fourthly, That if any one of these articles were broken, the whole should be void. Thou mayest imagine, noble scribe, with what joy conditions so honourable to this state were ratified by the people. Nicias's conduct is much applauded ; and the general opinion of him strengthened, that though he is slow in resolving, yet when once engaged in action, he wants neither address nor vigour in executing. The Lacedæmonians have nominated three of their principal citizens for ambassadors, who are shortly expected to arrive here. This full tide of fortune flowing in at once upon the Athenians, has greatly exalted their spirits ; and from that very circumstance, I should conjecture they would not make a right use of it. They have this day sent an express to PYTHON, with an answer to the points complained of by our court. As to the depredations on our merchants, they assert the right which all nations have, in time of war, to prevent supplies being carried to their enemies ; and endeavour to shew, that the far greater number of vessels on the list delivered in to their minister are included under that head. For the rest, they offer satisfaction in general terms, when a more particular inquiry has been made into the losses. As to the receiving ZOPYRUS, they allege, that they could not have secured his person, without violating all the laws of hospitality in use among the Grecians, and making a most ungrateful return to the kindness and regard which his mother had always shewn to the republick of Athens. That, however, he had communicated none of his projects to the state, had received no encouragement from them, and was alone answerable for the consequences of his misconduct. These instructions conclude, by representing the fresh grounds of alarm which they have taken at the king's designs against the Greek colonies, by the encampment of the army near Sardis, and the discovery of several Persian agents in Miletus and Smyrna, who have confessed,

the garrison there. I thought that if any one of these articles were
broken, the whole should be void. I don't say that, because I don't
subscribe with what joy conditions so honorable to this state were
ratified by the people. Nature's conduct is much applauded, and
the general opinion of him strengthened, that though he is slow in
resolving, yet when once engaged in action, he wants neither
address nor vigor in executing. The Athenians have now
named three of their principal officers for ambassadors, who are
shortly expected to arrive here. This will be of course doing
in at once upon the Athenians, and thereby against their spirit; and
from that very circumstance, I should imagine they would not
make a right use of it. They have this day sent an express to
Pythion, with an answer to the notice complained of by our court.
As to the depredations on our merchants, they assert the right which
all nations have, in time of war, to seize the supplies being carried to
their enemies; and endeavor to show that the far greater number
of vessels on the list delivered in to their merchants are included under
that head. For the rest, they offer satisfaction in general terms,
when a more particular inquiry has been made into the losses. As to
the receiving Xanthia, they allege that they could not have
secured this person without violating all the laws of hospitality in use
among the Greeks, and asking almost universal return to the
kindness and regard which he merited, and always adduced to the
republic of Athens. I don't know, if he had commanded none of
his projects to the state, and received no encouragement from them,
and was alone, and without the consequences of his misconduct,
these instructions would be of any use. But the fresh grounds of
alarm which they have taken at the king's designs against the Greek
colonies, by the encouragement of the army near Sardis, and the dis-
covery of several Persian agents in Miletus and Smyrna, who have
confessed



Drawn by A. Day. Rome.

Engraved by M^{rs} Bovi.

NICIAS

From a Bust in the Capitol.

London. Published Aug. 1796 by Cadell & Davies. Strand.

confessed, upon examination, that they were employed to bring over the citizens to submit, without opposition, to the government of ARTAXERXES.

These paper-weapons, potent lord, give me no uneasiness, as they can produce no obstruction to the king's measures. But the prospect of a general peace amongst the Grecian states fills me with apprehensions, which, I wish, for the sake of Persia, may be entirely chimerical. Will they not, in this case, unite to disconcert the views which our master may have formed upon the maritime cities of Asia Minor, and the isles of the *Ægean* Sea? Will they not lay hold of the slightest pretence to transport an army to the opposite continent, and spread desolation over the neighbouring provinces? And to what hazards may not our commerce and our navy, which have within these few years begun to recover themselves, be exposed from the united force of a nation inured by education and experience to continual toils and warfare?

A strong party in this republick, composed of the men of substance, the elder citizens, and the husbandmen, declare strongly for peace. They cry out, that the present opportunity should not be lost, of delivering Athens, as well as the rest of Greece, from the calamities under which they have long laboured, and of establishing their general happiness and security on lasting foundations. NICIAS is the principal labourer in this good work; a man of piety, inclining to superstition, and a gravity something formal. He has long been the champion of the aristocratical faction against CLEON and the popular demagogues, and for that reason stood the mark of their calumnies and ridicule; but he is so universally acknowledged to be a disinterested lover of his country, and a prudent conductor of business, that he possesses no small share in the esteem of the people.

people. Next to him, both for credit and capacity, I may well reckon my friend PHILEMON, whom I have often mentioned in the course of these dispatches, and I can add nothing farther now concerning him, than that he wishes most ardently to close his eyes with the satisfaction of having contributed towards uniting the Greeks. I do not in the least doubt, that CLEON and his faction will throw all the obstacles possible in the way of these negotiations. But the question is, whether the true interest of this republick, supported, as it is, by the friends of peace, will not prevail in the struggle ! nor can any thing prevent it, unless the Athenians, flushed with success, insist upon terms to which the Lacedæmonians cannot agree, consistently with their own honour and that of their allies.

If I may have the permission to open myself freely to thee, I should think nothing would tend more to advance the king's affairs in these parts, than to keep ambassadors resident with the principal commonwealths. Those who act by publick authority can take their measures on the spot with boldness, can lay hold of every favourable opportunity to set on foot an useful negotiation, and are not ashamed or afraid to raise up friends to their sovereign, and act in concert with them ; whilst an unauthorized agent, like myself, is unable to take one step without innumerable precautions and reserves ; can barely suggest fit occasions to his court, which pass by unprofitably before they can be turned to account ; and, were he observed to form parties in the state, or declare himself for one prince more than another, suspicions would be raised, his own safety endangered, and his life, perhaps, sacrificed to the malice of his enemies and the severity of the laws. Imagine not, potent lord, that I would decline any difficulties or hazards in the discharge of my duty here. Whatever instructions I may receive in this critical juncture (which I expect with impatience) shall be performed with
the

the utmost exactness. I hope you will have made some progress in the conferences with the Lacedæmonian ambassadors, before the news of these changes can reach them.

I shall not lengthen out this dispatch, by entering into any detail of the affairs in other places, to which the Athenians themselves, at this time, give but little attention. They are not much concerned at the loss of Eione in Thrace, which was taken by SIMONIDES, their general, at the beginning of the spring; nor with the revolt of Messina in Sicily from their alliance, though a town of importance. There have been two naval engagements between the Syracusan and Athenian squadrons in the Streights of Sicily, of no great consequence to either side, unless that the latter are retired to Rhegium, and expect orders to return home, and leave the inhabitants of Sicily to decide their controversies amongst themselves. I refer the event of ZOPYRUS's attempt on Caunus to the relations of the governor of Caria, being persuaded it is a subject equally disagreeable to us both. The giddy youth, intoxicated with pride, paid no regard to my friendly admonitions, and has thrown away his life and reputation in the chimerical projects of rash adventurers. He had certainly parts to have deserved better of his sovereign. May he be the last instance of disloyalty ARTAXERXES may experience during the course of a reign, for the conclusion of which, I sincerely wish the youngest man in the empire may not live to see his household fire extinguished. Adieu.

P.

animals, with which they were frequently exposed to no less hazardous encounters, and by this means properly trained to all the stratagems and toils of war. They then pursued the game on foot, and contended in speed with the swiftest animals; for, till the times of CYRUS, a horse was little known in Persia. Pasargada is situated upon the river Agradatus, now more commonly called after the name of our immortal CYRUS. The course of it is through the vale of Persis, the middle and most fruitful part of the country. CYRUS, even after he had begun the most magnificent palace of the east, still retained a particular fondness for that place. There passed the closing scene of his glorious life; and in the gardens belonging to that ancient seat of his ancestors, he ordered that his remains should be deposited: his sepulchre is plain and simple, distinguished on by an obelisk, which stands in the centre of a thick wood. Within the palace of Pasargada are the courts of justice, and the ancient schools; the former supplied by the itinerant judges, who are sent annually through all the provinces; the latter now under the direction of the Magi; but they, CLEANDER, are more industrious to maintain the reputation, and promote the speculative studies of their own order, than to see the spirit of the ancient discipline preserved in its full vigor. Pasargada is now become one of the most considerable colleges of their profession: another settlement they had in a village near adjacent, which bore the name of Ecbatana, till DARIUS obliged them to remove from thence, and built the town of that name upon the mountains. The court is this spring at Persepolis, from whence the great king is expected to make a progress to Pasargada: except in these progresses, the concourse and splendour of a Persian court is seldom seen there; yet, without that, even in these remote corners of Persia, frequent opportunities offer of mixing in a very polite and various society. The voyages of the Phœnicians have, of late ages, thou knowest, opened a commerce of literature between the most distant climates
of

of the east and west; which has occasioned a great resort of strangers, especially of the Grecian sophists, into these parts; for they, whose researches after knowledge carry them even to the Indian Brachmans, will not fail to visit the schools of the Magi. The situation of my Persian villa puts me sometimes in the way of these learned guests; they are generally introduced to me by the courteous Mage TEASPES, who obliges PARMYS and me with his company in this agreeable retirement. The adjacent promontory of Taoces affords a commodious harbour to the Tyrian merchants. Among them I often meet with men of an enlarged mind, and improved understanding; such as I have heard thy brother HIPPIAS described to be, by the great men who have seen him at the court of Ecbatana.

I have long entertained an opinion, that there was a nearer consanguinity between the distant nations of the earth, than they themselves are generally apprized of. My happening, upon some occasion, to suggest this hint in a mixed company of Greeks and Asiatics, who were met not long since at Taoces, brought on a conversation, that has a good deal confirmed me in these sentiments. PYTHON, the Athenian agent, who, being in these parts upon his mercantile affairs, chanced to be one of the company, said with some earnestness, that though in the relation he stood to a certain state, he should be unwilling to give up a point so interesting to many of the Greeks, as that of their being the *Αυτόχθονες* of their native country; yet he should with pleasure attend to any discoveries of a natural alliance between them and the subjects of the great king.

“I fear (said TEASPES) you must first relinquish those boasted pretensions of your Grecian friends, before any such relation between them and these eastern nations can be made out.” IROMUS,

a Phœnician merchant, who sat by, was disposed to treat the subject with raillery, and alleged, “ that, considering the barbarous state
“ of ancient Greece, before CADMUS introduced humanity among
“ its early inhabitants, he saw nothing extravagant in the pretensions
“ of those Greeks who make their first ancestors the spontaneous
“ product of the earth.” “ It must be owned (replied PYTHON) that
“ there is a great mixture of fable in the early periods of the Gre-
“ cian history. But will not the same objection lie to the history
“ of all other nations, if you attempt to trace them up to their first
“ original? Thus, if INACHUS be styled the offspring of OCEANUS
“ and TETHYS, this carries his antiquity to that height, as to leave it
“ uncertain who were his progenitors. And is not SEMIRAMIS,
“ in like manner, reported to be the daughter of the Syrian god-
“ dess?” “ I have had (said TEASPES) several opportunities of
“ conversing intimately with the priests of Byblos, who, you will
“ allow, deserve to be consulted in points of the earliest antiquity;
“ and I can with confidence affirm, that of the antiquities of the
“ Greeks, till the æra of the Olympiads, there is very little certainty
“ to be collected from any traditions or monuments that have been
“ preserved by their own historians. I must so far, however, dis-
“ sent from IROMUS, as to believe, that there were distinct commu-
“ nities and forms of government established by the Pelasgi, before
“ the coming of CADMUS into Greece. Phœnicia had sent colonies
“ thither long before that which he settled at Thebes in Bœotia.
“ The very name of INACHUS, who is the reputed founder of the
“ Argive kingdom, betrays his Phœnician original; and PHORO-
“ NEUS bears an affinity to an Ægyptian name. It was under his
“ government that the scattered families of the Pelasgi were brought
“ to unite themselves in a regular society with the newly-trans-
“ planted colonies, who followed PHORONEUS into that country
“ soon

“ soon after the expulsion of the Phœnicians out of Ægypt.”
 “ You must allow, then, (interposed PYTHON,) that the Pelasgi
 “ themselves were more ancient in Greece, than the colonies you
 “ speak of.” “ Some indeed (replied TEASPES) must have got
 “ sooner there than the rest ; and I use the word Pelasgi, because,
 “ upon the authority of the Greeks themselves, I find no name
 “ more ancient for the first inhabitants of that country. But you
 “ cannot be ignorant, I suppose, that the name of Pelasgi could
 “ only belong to a people who had passed the sea, and sufficiently
 “ destroys the high pretensions of your countrymen, of being
 “ coeval almost with the territory itself. And here I cannot help
 “ repeating your own fabulous account of INACHUS, under which
 “ seems to be disguised some historical tradition, when it is said
 “ that he was the offspring of OCEANUS and TETHYS ; which,
 “ allowing that he came from a country beyond the seas, is easily
 “ explained, but is otherwise a senseless legend.” “ I must beg leave
 (said I, here interposing) “ to offer something in support of the great
 “ antiquity of the Athenians. It is a tradition among the Ægyptian
 “ priests, that they were originally a Sethroite colony ; and that
 “ OSIRIS left TRIPTOLEMUS with them, in their new territory, to
 “ teach them the art of tillage. The Phœnician sacred records
 “ relate, how CHRONUS travelled about the world with his daughter
 “ ATHENA, and gave her the coast of Attica ; so that both these
 “ authorities fix the first settlement in Attica, as high as the times
 “ of OSIRIS. And there is reason to believe, from the testimony
 “ of those two nations, which contend for the earliest antiquity,
 “ that these eastern countries, which have successively been the
 “ seats of empire, were overspread, about the same time, from one
 “ common stock. Beyond the times of OSIRIS we find nothing
 “ in the Ægyptian account but mythology. I am not ignorant

“there are Phœnician traditions pretended to be derived from
 “TAAUTUS, which carry up the history of the human race for
 “ten generations higher than CHRONUS. But you, TEASPES, I
 “know, consider that ancient epoch of OSIRIS, about which ends
 “with the Ægyptians the reign of their demi-gods, as the time
 “when the earth began to be planted anew after the universal
 “deluge.” “I do (replied TEASPES); and I make no doubt but
 “that SISUTHRUS and his family, who so miraculously, as it is
 “related in the books of the Chaldæan sages, escaped the universal
 “deluge, might pass among posterity for a remnant of the race of
 “the demi-gods, who had existed in another state of things. And
 “if we consider how impossible it was for any monuments to have
 “been preserved of the antediluvian ages, and what the state of
 “most nations, after their first planting, must have been; we shall
 “necessarily be brought to fix here the earliest æra of the historical
 “times. And the Greeks cannot complain, though we allow not
 “of their springing from the earth itself, that we have made their
 “origin too recent.”

“I thank you both, (said PYTHON,) for this polite and rational
 “inquiry into a subject, which appears, in the light you have con-
 “sidered it, to be of the greatest moment for establishing an
 “universal benevolence among the human species. You could else, I
 “am ready to believe, have more easily indulged me in my Gre-
 “cian prejudices. But to speak the truth, I am much less con-
 “cerned for what becomes of the boasted original of my Athenian
 “friends, that I am for improving, as far as may be, those prin-
 “ciples of humanity, which are so forcibly inculcated from the
 “consideration of the whole race, as being descended of one com-
 “mon stock. But my curiosity is much excited, to know the opi-
 “nion

“ nion of your enlightened sages, with regard to the origin of man,
“ and when he first existed upon the earth. The subject of our
“ present conversation naturally leads to this further inquiry.”
“ This question (said TEASPES) is closely connected with our
“ Magian doctrines of the Cosmogony. However, I shall not be
“ unwilling to gratify your curiosity; since an explanation upon
“ these subjects will do honour to the religion of ZOROASTER,
“ and clear up our philosophical opinions from those gross mis-
“ takes, which some of your countrymen have entertained concern-
“ ing them.”

LETTER CXLII.

CLEANDER to GOBRYAS. *From Athens.*

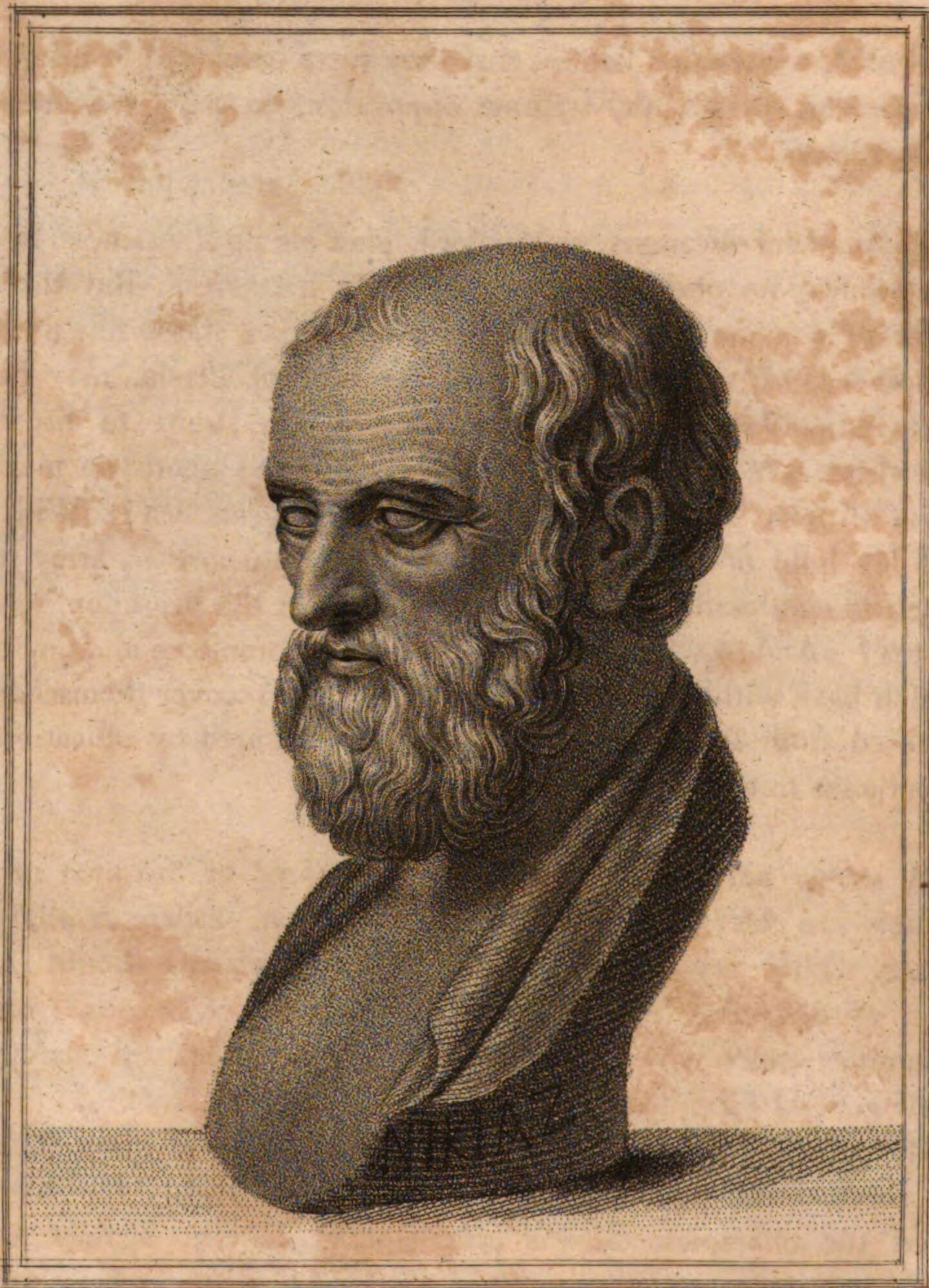
THE fortune of the war, which, since my last dispatches, inclines to the side of Athens, has given a sudden turn to the affairs of this country, which, if some unforeseen event does not arise, may produce consequences, not less advantageous to the Grecian states, than detrimental to Persia. Thou must have judged from all the accounts of Pylus, that it was reduced to the last extremity; and indeed so little expectation of preserving it remained here, that nothing could be more surprizing, as well as agreeable, than the news we received within these few days, that the blockade was raised by sea, and a truce concluded with the Lacedæmonian generals. Those who have been long conversant in political business, must have frequently observed, that when their hopes seem best founded, and their thoughts are employed in pursuing a series of imaginary triumphs, one unlucky incident reduces them to despair, and soon after, a stroke of good fortune, as unlooked-for as the bad, restores spirit and resolution to their counsels.

Without making a particular application of this remark to the Athenian republic in the present crisis, I will hasten to explain the facts which gave rise to it. Not long after the desperate assault maintained by DEMOSTHENES, (of which my last letters made mention,) the Athenian admiral from Zacynthus came up with forty sail, and offered battle to the Lacedæmonian fleet, which, instead of accepting the challenge, kept itself ranged in a line close to the shore within the harbour. Upon this Nicias called a council of war, where

where it was determined, by the unanimous opinion of the captains, to force their way into the port, the entrance of which, either through neglect or want of skill in the engineers, was not blocked up in the manner at first proposed. The project was as gallantly executed as it had been wisely concerted: five of the enemies' ships were taken; several of them run aground and were much shattered; and none would have escaped being entirely demolished, if the soldiers from the Lacedæmonian camp, on the shore, had not entered the sea with their arms, and recovered some of their vessels, at the sword's point, out of the hands of the Athenians. In consequence of this success, supplies of men and provision were immediately thrown into Pylus, the coast cleared of the Peloponnesian gallies, and four hundred and twenty natives of Lacedæmon shut up in the island of Sphacteria, and deprived of all possibility of relief, whilst the Athenians continued masters at sea. The news of this action no sooner reached Sparta, than the magistrates, in the deepest concern for the danger to which so many of their bravest and most distinguished citizens were exposed, repaired in person to the Peloponnesian camp; and finding it impracticable, from the disposition made by the Athenian commanders, to give any assistance to their distressed countrymen in the island, proposed a suspension of arms to NICIAS and DEMOSTHENES. They agreed to it on the following conditions: First, That ambassadors should be sent from Sparta to Athens, with full powers to conclude a definitive treaty. Secondly, That the Lacedæmonians should deliver up all their ships of war, at that time lying on the coasts of Laconia, to Athenian commissioners, who should be instructed to restore them at the expiration of the truce, which was to last till the return of the ambassadors. Thirdly, That the Athenians should give leave for a daily stated portion of bread, flesh, and wine, to be conveyed into the island for the use of the

the garrison there. Fourthly, That if any one of these articles were broken, the whole should be void. Thou mayest imagine, noble scribe, with what joy conditions so honourable to this state were ratified by the people. Nicias's conduct is much applauded ; and the general opinion of him strengthened, that though he is slow in resolving, yet when once engaged in action, he wants neither address nor vigour in executing. The Lacedæmonians have nominated three of their principal citizens for ambassadors, who are shortly expected to arrive here. This full tide of fortune flowing in at once upon the Athenians, has greatly exalted their spirits ; and from that very circumstance, I should conjecture they would not make a right use of it. They have this day sent an express to PYTHON, with an answer to the points complained of by our court. As to the depredations on our merchants, they assert the right which all nations have, in time of war, to prevent supplies being carried to their enemies ; and endeavour to shew, that the far greater number of vessels on the list delivered in to their minister are included under that head. For the rest, they offer satisfaction in general terms, when a more particular inquiry has been made into the losses. As to the receiving ZOPYRUS, they allege, that they could not have secured his person, without violating all the laws of hospitality in use among the Grecians, and making a most ungrateful return to the kindness and regard which his mother had always shewn to the republick of Athens. That, however, he had communicated none of his projects to the state, had received no encouragement from them, and was alone answerable for the consequences of his misconduct. These instructions conclude, by representing the fresh grounds of alarm which they have taken at the king's designs against the Greek colonies, by the encampment of the army near Sardis, and the discovery of several Persian agents in Miletus and Smyrna, who have
confessed,

the garb of their. I thought that if any one of these articles were
broken, the whole should be void. I have not yet managed to be
satisfied with what joy continues to be honorable to the state were
satisfied by the people. I have's conduct is much applauded, and
the general opinion of this strengthened, that though he is slow in
resolving, yet when once engaged in action, he wants nothing
address not vigorous in executing. The Athenians have not
rated three of their principal citizens for ambassadors, who are
shortly expected to arrive here. This fall out of course flowing
in at once upon the Athenians, has greatly excited their spirits; and
from that very circumstance, I should suppose they would not
make a right use of it. They have not yet sent an express to
Pythos, with an answer to the notice contained in our court.
As to the depredations on our merchants, they assert the right which
all nations have, in time of war, to seize and carry off
their enemies; and endeavor to show, that the far greater number
of vessels on the list delivered in to their magazines are included under
that head. For the rest, they offer satisfaction in general terms,
when a more particular inquiry has been made into the losses. As to
the receiving Xanthos, they allege, that they could not have
secured his person without violating all the laws of hospitality in use
among the Greeks, and making a most shameful return to the
kindness and regard which he had always shown to the
republic of Athens. I am, however, in the least dissatisfied with
his projects to the state, and have not yet received any encouragement from them,
and was alone satisfied with the conduct of his ambassadors.
These instructions, however, are respecting the fresh grounds of
alarm which they have taken at the king's designs against the Greek
colonies; by the encouragement of the army near Sardis, and the dis-
covery of several Persian agents in Elis and Smyrna, who have
confessed



Drawn by A. Day Rome.

Engraved by M^{rs} Bovi

NICIAS

From a Bust in the Capitol.

London Published Aug^r 1796 by Cadell & Davies Strand.

confessed, upon examination, that they were employed to bring over the citizens to submit, without opposition, to the government of ARTAXERXES.

These paper-weapons, potent lord, give me no uneasiness, as they can produce no obstruction to the king's measures. But the prospect of a general peace amongst the Grecian states fills me with apprehensions, which, I wish, for the sake of Persia, may be entirely chimerical. Will they not, in this case, unite to disconcert the views which our master may have formed upon the maritime cities of Asia Minor, and the isles of the Ægean Sea? Will they not lay hold of the slightest pretence to transport an army to the opposite continent, and spread desolation over the neighbouring provinces? And to what hazards may not our commerce and our navy, which have within these few years begun to recover themselves, be exposed from the united force of a nation inured by education and experience to continual toils and warfare?

A strong party in this republick, composed of the men of substance, the elder citizens, and the husbandmen, declare strongly for peace. They cry out, that the present opportunity should not be lost, of delivering Athens, as well as the rest of Greece, from the calamities under which they have long laboured, and of establishing their general happiness and security on lasting foundations. NICIAS is the principal labourer in this good work; a man of piety, inclining to superstition, and a gravity something formal. He has long been the champion of the aristocratical faction against CLEON and the popular demagogues, and for that reason stood the mark of their calumnies and ridicule; but he is so universally acknowledged to be a disinterested lover of his country, and a prudent conductor of business, that he possesses no small share in the esteem of the people.

people. Next to him, both for credit and capacity, I may well reckon my friend PHILEMON, whom I have often mentioned in the course of these dispatches, and I can add nothing farther now concerning him, than that he wishes most ardently to close his eyes with the satisfaction of having contributed towards uniting the Greeks. I do not in the least doubt, that CLEON and his faction will throw all the obstacles possible in the way of these negotiations. But the question is, whether the true interest of this republick, supported, as it is, by the friends of peace, will not prevail in the struggle ! nor can any thing prevent it, unless the Athenians, flushed with success, insist upon terms to which the Lacedæmonians cannot agree, consistently with their own honour and that of their allies.

If I may have the permission to open myself freely to thee, I should think nothing would tend more to advance the king's affairs in these parts, than to keep ambassadors resident with the principal commonwealths. Those who act by publick authority can take their measures on the spot with boldness, can lay hold of every favourable opportunity to set on foot an useful negotiation, and are not ashamed or afraid to raise up friends to their sovereign, and act in concert with them ; whilst an unauthorized agent, like myself, is unable to take one step without innumerable precautions and reserves ; can barely suggest fit occasions to his court, which pass by unprofitably before they can be turned to account ; and, were he observed to form parties in the state, or declare himself for one prince more than another, suspicions would be raised, his own safety endangered, and his life, perhaps, sacrificed to the malice of his enemies and the severity of the laws. Imagine not, potent lord, that I would decline any difficulties or hazards in the discharge of my duty here. Whatever instructions I may receive in this critical juncture (which I expect with impatience) shall be performed with
the

the utmost exactness. I hope you will have made some progress in the conferences with the Lacedæmonian ambassadors, before the news of these changes can reach them.

I shall not lengthen out this dispatch, by entering into any detail of the affairs in other places, to which the Athenians themselves, at this time, give but little attention. They are not much concerned at the loss of Eione in Thrace, which was taken by SIMONIDES, their general, at the beginning of the spring; nor with the revolt of Messina in Sicily from their alliance, though a town of importance. There have been two naval engagements between the Syracusan and Athenian squadrons in the Streights of Sicily, of no great consequence to either side, unless that the latter are retired to Rhegium, and expect orders to return home, and leave the inhabitants of Sicily to decide their controversies amongst themselves. I refer the event of ZOPYRUS's attempt on Caunus to the relations of the governor of Caria, being persuaded it is a subject equally disagreeable to us both. The giddy youth, intoxicated with pride, paid no regard to my friendly admonitions, and has thrown away his life and reputation in the chimerical projects of rash adventurers. He had certainly parts to have deserved better of his sovereign. May he be the last instance of disloyalty ARTAXERXES may experience during the course of a reign, for the conclusion of which, I sincerely wish the youngest man in the empire may not live to see his household fire extinguished. Adieu.

P.

LETTER CXLIII.

ORSAMES *to* CLEANDER.

TEASPES, who had so civilly complied with my request, continued his discourse in the following manner: “ In the theory I am
“ going to advance, you must not think it strange, if I as much dis-
“ sent from the Ægyptians and Phœnicians, as I have hitherto held
“ with them in their historical accounts, against the uncertain and
“ fabulous traditions of the Greeks. I can no more understand how
“ a wind inclosed in the cavities of unshapen matter could be the
“ active principle to work out of it an organized body, than I can
“ believe the original production of men and other animals to have
“ been from the slime of the Nile, impregnated by the heat of that
“ climate, without recurring to an higher cause. The human body,
“ we allow, was formed out of the earth, and blended with the
“ other elements; but we inquire after that intelligent plastick
“ power, which could produce so excellent a fabrick. Without it,
“ we have a great deal to account for, before we come to the pro-
“ duction of a being endowed with life and sense. Let us suppose
“ then the elements in a state of chaos, or lying together in one
“ undistinguished mass. By what innate powers shall they be sepa-
“ rated; and what shall dispose them in that excellent order and
“ harmony which we so justly admire in the arrangement of the
“ universe? Let us suppose, if you please, for mere amusement,
“ a dark troubled air, hovering over a watery mixture, or a wind
“ causing a great ferment in the general mucilage of matter. Then,
“ in the violent agitation, the fiery particles are to find their lightness,
“ and

“and mount up to the higher regions; and by that means, out
“of this *mót*, or troubled mixture, the sun and stars are to shine
“out. The grosser matter, by reason of its weight, must sink as
“low as possible; and the humid parts being lighter, should conse-
“quently rise and float above it. What lucky chance then pre-
“pared that great chasm and profundity to contain them? And
“when the waters were taught to know their bounds, what fixed
“the radiant MITHRAS at such an equal distance, as to dry, but
“not burn up, by his parching heat, the drained earth? What, in
“the mean while, supported the whole fabrick? Or, when the sepa-
“ration of the elements first began, what assigned them height or
“depth in the boundless circumscribing space? And what gave the
“terraqueous globe, when formed, its perpetual rolling motion;
“by which every part by turns is made to partake of the genial in-
“fluence from that luminary? How infinitely perplexed and embar-
“rassed are our notions, when we would establish effects without
“a cause, and suppose a master-piece of design and contrivance not
“to have been produced by an intelligent author? But let us pro-
“ceed in examining this hopeful formation of the mundane system.
“We are to suppose things endued with vegetative and animal life,
“and at last intelligent animals produced from principles, without
“either sense or intelligence. How do those skilful Cosmogonists
“acquit themselves of this arduous task? Why, they tell you of
“violent thunders and lightnings, at the stroke of which the inani-
“mate organized forms were awakened into life, and roused and
“frightened with the sound, began to stir and look about them. If
“you inquire further, how these chance productions came to be
“ready formed and organized, I will, with ORSAMES’S leave, make
“free with the recondite wisdom of his Ægyptian friends.” “I
“thought, (said I,) TEASPES, you had entertained a better opinion
“of me, than to believe me a convert to any of their doctrines;
“much

“ much less to that which, without the mention of a divine artist,
“ attempts to account for the origin of his creatures.” “ Pardon
“ me, (replied TEASPES,) I would by no means insinuate, that
“ you deserve this imputation; the most that can be said is, that
“ you differ from us a little as to the solemnity of the six seasons,
“ which by ZOROASTER we are commanded to keep holy, in com-
“ memoration of the creation. For this, I know, you consider as an
“ exoterick representation of it, accommodated to the apprehension
“ of the vulgar. But I am satisfied you entirely agree with us in
“ the essentials of our belief, although you may think it was as
“ easy for the power of OROMASDES to have raised this great theatre
“ of the universe in an instant, as by the slower progress of many
“ months. The Ægyptians (I was going then to say) maintain,
“ that as the muddy earth became incrustated by the heat of the sun,
“ the moisture underneath fermenting, bubbled up in many places,
“ and appeared as so many pustules, wrapt up in thin and slender
“ coats and skins; and this lasted till the fœtuses arrived at perfect
“ age, when their shelly prisons growing dry and breaking, made
“ way for their delivery. This might be well reckoned among
“ those absurd conceits which are more wisely contemned than con-
“ futed. But they appeal, in this case, from the arbitration of rea-
“ son, to example and matter of fact, and instance in the produc-
“ tion of mice and other vermin, at this day, from the slime cast
“ upon the land by the overflowing of the Nile. Of these they
“ pretend, some are perfect, others half-formed, cleaving to the soil
“ whence they are produced; which you, ORSAMES, have often
“ observed to be a very ridiculous mistake, and an imposition too
“ gross to pass upon people who have their eyes open. They con-
“ clude from hence, that in the beginning of things, when the earth
“ was perfectly fertile and succulent, various living creatures might
“ proceed from it in like manner. But granting that certain species
“ of

“ of animals or insects swarm most in Ægypt at that season ; does
“ it from thence follow, that moisture generates animals from heat,
“ without any other seminal principle ? If it be capable of pro-
“ ducing these, why should it not, by the same influence, at the
“ same time, produce all the several kinds that are existent ? But
“ this not happening, it is sufficiently evident, that there is some-
“ thing more than the action of heat upon putrified moisture neces-
“ sary to produce them. I see no reason, if the soil be as fruitful
“ now as it was in the beginning, why it should not produce men
“ and the nobler kinds of beasts in our days, if ever it did so. But
“ if there had been a gradual diminution of the generative faculty
“ of the earth, that it hath dwindled from nobler animals to puny
“ mice and insects ; why is there not the like decay in the pro-
“ duction of vegetables ? We ought by this time to have lost the
“ whole species of oaks and cedars, and the other tall and lofty
“ sons of the forest ; and have had nothing left in their room, but
“ dwarfish shrubs, and creeping moss, and despicable mushrooms.
“ Now, with regard to the production of animals, it amounts with
“ me to the same, whether we consider them springing out of the
“ earth, as they might, for what we know, in the beginning ; or
“ generated from creatures of the same species antecedent to them.
“ For whether it be in the wombs of the earth, or in the womb of
“ an animal, the matter must be rightly disposed for this production ;
“ must have in it the proper seminal principle ; and be endued with
“ that prolifick power, which appears not to be any innate quality
“ in matter. There may, for aught we know, be one general
“ plastick nature belonging to the whole terrestrial globe, by which
“ all plants and vegetables may be differently formed, according to
“ their different seeds. But what has this to do with animal life ?
“ You may proceed in the same manner, and suppose one more uni-
“ versal displayed through the whole corporeal system, which makes
“ all

“ all things conspire every where, and agree together in order and
“ harmony. But neither of these can we possibly conceive to be
“ any thing more than the laws of motion derived to matter from
“ a first intelligent cause, who must be the beginner of motion,
“ which experience teaches is not essential to matter, and the author
“ of life, sense, and intelligence; which are things we could not
“ possibly conceive to arise from any modifications of matter, even
“ though motion were essential to it. After having said this, I
“ need not be reserved in explaining to you, and developing of its
“ emblematical dress, the religious philosophy of the Magi. It has
“ been falsely reported of us, by those who knew little of our wor-
“ ship, that we paid divine honours to the elements, and to the pla-
“ netary system. This they build upon slight presumptions, from a
“ mistaken notion of our civil ceremonies, and of the representations
“ said to be concealed in the Mithriack cave. In the salutation of
“ MITHRAS, we do indeed address ourselves to that luminary, with
“ solemn festive pomp and rejoicing; but it begins in the name of
“ OROMASDES, and is directed to his honour alone, whom we
“ praise for the benefits derived upon us from the earth, his great
“ symbol and vicegerent in the heavens. Of the same kind is our
“ festival of the moon, of Mars, and the other planets. The figures
“ concealed in the Mithriack cave are astrological representations
“ of the elements, of the zodiack, and climes of the heavens;
“ as the cave itself is the representation of the world at large, in
“ which the radiant MITHRAS fills the principal orb, dispersing his
“ influence through the whole system. It is well known, that in
“ our solemn processions, the chariot or horse dedicated to the sun is
“ always preceded by an empty chariot, sacred to OROMASDES.
“ This is not intended for mere idle pageantry, but to emblemize
“ an holy doctrine. OROMASDES is with us considered as the
“ first and supreme director of this most perfect chariot of the uni-
“ verse;

“ verse; and the sun, though the most glorious of all apparent ob-
 “ jects, yet dispenses his influence through the visible creation, only
 “ in subordination to that invisible power: and thus there is an
 “ unity of power, and a monarchy in the universe. What there-
 “ fore the Greeks have falsely called a Theogony in the hymn usually
 “ sung by the officiating Mage at our sacrifices, is no more than
 “ ZOROASTER’s doctrine of the origin of the elements, and of the
 “ great phænomena of nature.” “ The Mithriack ceremonies (said
 “ PYTHON) have generally been objected to you by the Greeks, upon
 “ your disclaiming a visible divinity, and thought inconsistent with
 “ your pretended aversion to image-worship. How is it we hear of
 “ your MITHRAS pictured like a Persian king, trampling upon
 “ and wounding the sides of a prostrate ox, which naturally puts
 “ one in mind of the *Βεφονία* of the Greeks? a ceremony, to speak
 “ freely, of a very ridiculous kind, performed annually, to the ter-
 “ ror of all oxen, in memory of one which had the boldness to devour
 “ the sacred corn which was kept for the festival of BACCHUS.”
 “ You are resolved, I see, (said TEASPES,) to force your admittance
 “ into the mystick cave. However, I am not unwilling to indulge
 “ your curiosity so far as may serve to undeceive you in these pre-
 “ judices. Know then, that the concerns of agriculture and pastoral
 “ life, which employed mankind in the early ages of the world,
 “ first fixed their attention upon the heavens; and that as the fruit-
 “ fulness of the earth, and of the animals upon it, was fancied to
 “ depend on the influence of the heavenly bodies, those objects
 “ about which the first observers were daily conversant, and in which
 “ they were mostly interested, gave names to the constellations,
 “ which marked out to them the several seasons. Such portions,
 “ for instance, of the zodiack as the sun passed through in the ver-
 “ nal months, they distinguished by the constellations observed to

“ be in those divisions which they named the ram and bull, in
“ allusion to the genial influence which the sun had, at that season,
“ upon their flocks and herds, exciting them to propagate their kind.
“ The next division of the zodiack is denominated from the twins
“ of beasts; the emblem alluding to this, that the animals before
“ mentioned are observed commonly to increase by twins. So that
“ the figure of MITHRAS trampling upon the bull is no more than
“ an astrological emblem, implying the influence the sun has upon
“ that species of animals, when he appears in that sign, or when
“ the heavens are in that particular configuration with respect to us.”
“ I perceive, (said PYTHON,) that, not satisfied with having dethroned
“ the gods of Greece, you will go on to vindicate the religion of
“ ZOROASTER, at the expence of our whole poetical mythology.
“ Neither the golden fleece, nor the twin sons of LEDA, nor the
“ unfortunate daughter of ICARUS, shall preserve their station
“ among the stars.” “ Indeed, (said TEASPES,) the celestial virgin,
“ for some ages, was taken only for a poor leasing maid, holding
“ the sibul, or ear of corn, in token of the harvest, till your
“ poets, in complaisance to the fair sex, discovered her pedigree and
“ descent from DEDALUS.” “ Well, (replied PYTHON,) I could
“ be reconciled to you upon this head, had I not, in the capacity of
“ a Greek, the same grievous complaint against you in this, as I
“ had in the former question. You take pains first to mortify the
“ vanity of my countrymen, by proving them to have been colonies
“ from other nations; and now you proceed to lessen the reputation
“ of our Orphick doctrines, by exposing their Phœnician original.
“ And, to say the truth, if the Orphick doctrines are no more than
“ Phœnician or Ægyptian fables, I fear the popular divinities have
“ proceeded from the same source, and have a like precarious exist-
“ ence with Night and Erebus, or Love and Discord, among the
“ Orphick

“Orphick principles. But, to speak freely, I can more easily part
 “with these, than not acknowledge that eternal mind, the principle
 “you contend for, in the origin of things.”

I thought, CLEANDER, some account of this conversation would not prove unentertaining to thee, who never couldst enslave thy reason to arbitrary tenets, nor meanly prostitute thy assent to any popular prejudices. In matters of indifference to religion or civil life, it would be deemed very unjust to deny men the free exercise of their own thoughts; and surely those subjects, that are of importance to either, deserve a free and impartial inquiry, the more on that very account. TEASPES felt a sensible pleasure to find the Greek agent sit so loose to his national prejudices; and since he is so well inclined to the rational belief of one supreme mind, doubts not of bringing him to embrace the doctrines of ZOROASTER. Thou, who frequentest the Lycæum and the porches of the Greek philosophers, mayest easily account for the secret prevalence of those rational opinions, which the politick lawgiver had reason to fear might one day prove injurious to the gods of his own establishment, when he made it penal to dissent openly from the national superstition.

L.

LETTER CXLIV.

GOBRYAS to CLEANDER.

THE reception which has been given to thy nephew CHARICLES at this court, will show thee with what weight thy recommendations are attended ; nor can our opinion of his diligence and fidelity be expressed in a stronger manner, than by the commission he is charged with to deliver these dispatches into thy hands.

Thou canst not be insensible, that, for various reasons of interest and prudence, Persia has hitherto declined taking any part in the war which, for some years, has, with greater or less fury, been carried on among the Grecian states. Pleased that the whole attention of our enemies was diverted from taking advantage of our weakness, and their strength wasted by domestick divisions, we looked on this interval of tranquillity, this respite from unfortunate campaigns, as providentially sent to enable us to heal our losses, and to recover the advantages which, under the first monarchs, rendered this empire formidable to the rest of the world. But as it was never intended that our repose should degenerate into inactivity, or our influence on the affairs of foreign nations be entirely lost, a favourable opportunity was expected to interpose with vigour and success, and break through those disgraceful conditions which the necessity of the times had imposed upon us. This juncture, we hope, is at last arrived. Sparta seems disposed to embrace our friendship, and to act in concert with us ; and since it is less against the interest of that state to grant us the terms which we expect, in exchange for our assistance, than of
any

any other, the king is inclined to think a Lacedæmonian alliance the most eligible measure he can pursue. But it has been justly apprehended, that these favourable symptoms in the Spartan counsels may have an unwished-for effect, of alarming the Athenians with the prospect of Persia's taking a share in the war against them, and inducing that republick to accept a disadvantageous peace, rather than hazard being oppressed by the united weight of so formidable a confederacy. It has been considered likewise, that in the present state of the war, which has drawn together almost the whole strength of both parties at Pylus, some action may shortly ensue, considerable enough to turn the balance in favour of one side or the other, and bring on a precipitate accommodation, unless at the same time that precautions are taken to secure Sparta, beyond a possibility of retracting her engagements, the like care is used at Athens to foment the violent humour of the party who wish the continuance of the war. These desirable ends can no otherwise be attained, than on one hand by flattering the ambition of the Lacedæmonians with the hopes of attaining an unrivalled superiority over the rest of the Greeks; and on the other, by engaging some principal person in the government of Athens, to co-operate indirectly with us, through motives of private interest or mistaken policy. I need not point out to you, that the uneasy condition of CLEON's private fortune, his rash and turbulent spirit, averse to quiet and settled times, and the strong passion, which he has at heart, of sacrificing every thing to preserve his authority with the people, are circumstances in his character, that concur to render him the fittest engine for us to work with. But you will think all other arguments needless, when I have mentioned the overture he has already made to begin a correspondence with this court.

Upon

Upon telling PYTHON the other day in a conference, that I very much suspected the amicable intentions of his republick towards Persia, because they not only deferred returning an answer to the just complaints of our merchants, but had since added insults to injuries, by giving refuge to ZOPYRUS, whom the king had declared a fugitive and a traitor; he replied, among other things, that though the people might entertain prejudices against us, some of the first men in the state were strongly inclined to cultivate our friendship; adding, to confirm what he said, that he was commissioned by CLEON to lay him at the king's feet, with the sincerest professions of respect to his royal person, and desire of meriting his favour.

Upon these grounds, which I have opened to you at large, I have the king's direction to signify his pleasure to you, to take the most seasonable and early opportunity, after insinuating yourself so far into CLEON's esteem, as to induce him to repose a confidence in you, to present him with the inclosed letter from the king, wherein he expresses the opinion he has, both of his capacity and intention to do him service, and desires that he would give credit to what you should communicate to him in pursuance of your instructions.

When you have thus entered upon the subject, and discovered, by the reception it meets with from CLEON, how far you may venture to open yourself with freedom to him, you shall proceed to engage him to use his utmost efforts in the assembly, to render fruitless any negotiations which may be set on foot; flatter his ambition with the thoughts of reducing Lacedæmon, and fixing the balance of Greece, during his administration, in the hands of Athens; alarm his fears with the designs of NICIAS to promote an inquiry
into

into his conduct, as soon as the war shall be concluded; and remind him of the views of Sparta to ruin one whom they look upon as their greatest enemy, by favouring the schemes of the opposite party. Nor can you well fail of succeeding, if you enforce these political reasonings with the more weighty arguments transmitted to you by TERIBAZUS, the silent operation of which has more than once determined the fate of kingdoms.

In short, as the whole of this important business is entrusted to thy management, so the time and manner of introducing it, the subsequent advantages to be gained from it, and above all, the method of concealing it from the most discerning eyes, must be left entirely to thy discretion, who art able, not only from thy abilities, but thy experience in the affairs of Greece, to regulate thy conduct by lights on the spot, which it is not in our power to afford thee at this distance.

As soon as thou canst inform us of the issue thou wilt dispatch CHARICLES hither again with the utmost expedition. If thou meetest with success, thou wilt have the honour of performing the most advantageous service to ARTAXERXES that has for ages been achieved by any minister of Persia. And if an unlooked-for misfortune should disappoint our expectations and thy best endeavours, may some light bark convey my CLEANDER safe from the rage of the exasperated Athenians, to the friendly shores of Asia.

ARTAXERXES

ARTAXERXES the King, to CLEON.

WE have great reason to be satisfied with the assurances which PYTHON communicated to us in your name ; being persuaded, as well of the sincerity of your intentions, as the abilities you possess, to conduct yourself in a manner that may be agreeable to us. We desire you to give entire credit to whatever CLEANDER the Ephesian our servant, shall say to you on our part ; and to be assured, that the radiant MITHRAS is not more regular in performing his annual course, than we are constant in extending our bounties to those who deserve well at our hands.

Given at our royal palace of Persepolis, the last of the moon Adar, and forty-second of our reign.

P.

L E T T E R CXLV.

GOBRYAS to CLEANDER.

I SHALL not pretend to add any thing to the instructions which I have sent you by the king's orders concerning CLEON. Both the reasons of this measure, and the particular steps which you are to take in the management of it, are clearly and fully marked out. The chief intent of my present letter is to acquaint you, that LYGDAMUS of Cyprus, the captain of the vessel which carries over CHARICLES, has it in charge to continue in the Piræus under pretence of trade, till he receive directions from you as to his departure. He is not in the least acquainted with the secret of your commission; and you may securely depend on his fidelity and discretion as a man of honour, and his care and skill as a seaman. When you deliver him the token, by which he will know you to be the person I have mentioned to him, there will be no occasion to open yourself any further than by telling him you are employed on a particular business for the king at Athens, and must desire he would keep his ship in readiness to sail at a minute's warning. If your negotiation meets with the desired issue, pursue the contents of your instructions by re-dispatching CHARICLES with the advice of it. But if CLEON either refuses the proposals, or hesitates about accepting them, a moment's longer stay in Athens will be unsafe. Embark therefore with the utmost speed for the first port you can arrive at in the Persian dominions; and make use of the order I have sent you for post horses, to hasten your journey to the court, where, believe me, we have not so ungrateful a sense of your past services, as to afford you a worse reception,

reception, after having failed of success in so nice and dangerous a commission. Be assured, on the contrary, that your friends will omit nothing in their power that can contribute towards your obtaining a recompence proportionate to the hazards you have already undergone, and to the opinion they entertain of your extraordinary merit.

I refer you to CHARICLES, who has been a diligent observer of whatever has passed since his arrival amongst us, for the ordinary occurrences of the court. He will not fail to give you an account of the queen-mother's death, and the ceremonial of her interment on the royal mount. It is generally imagined, that the misconduct of her daughter, added to the unfortunate end of her grandson ZOPYRUS, affected her with so deep a concern in the retirement which of late years she has enjoyed, as to shorten her days. Our monarch has not been deficient in expressing the sincerity of his concern for the loss of one so dear to him; nor omitted any instance of a pious respect to her memory.

There are two or three other points, which having a more immediate relation to the duty of our respective employments, I shall not dispense with myself from touching upon, in as few words as I can.

When the news arrived that ZOPYRUS was slain, in his rebellious attack against Caunus, the king, out of regard to the services of his illustrious father, and his relation to the royal blood, forbade any publick rejoicings to be made, but was so much incensed at the behaviour of the Athenians, in permitting ZOPYRUS to sail out of their ports, that he sent immediate orders to AMORGES, to put to death all the prisoners who were natives of that city. Two indeed were
spared

spared at the intercession of PYTHON, who represented that they were descendants of CIMON, and that any respect shewn to the family and name of that great captain and worthy citizen, would be looked upon as an act of singular generosity in the king. The poor governor of Caria has been very near falling a victim to the base artifices of one of our ministers, who wanted to supplant him, and the malice of a favourite female slave, who can never forgive some words which dropt from him in raillery relating to her. A most terrible cabal was formed, and he was accused of nothing less than an actual correspondence with ZOPYRUS. I obtained leave for him to be heard in his own defence before the council of seven; and though the objections to his conduct were plausibly dressed up, he made it appear to the satisfaction of all disinterested judges, that had he not pursued the measures which he did, the whole province of Caria had broken out into an open revolt.

I discovered, that the vilest practices had been used to extort confessions to his prejudice from several of the prisoners, particularly a despicable eunuch, who served ZOPYRUS as a secretary. But as opening a scene of iniquity may, in some cases, introduce more disorders than it can tend to reform, I advised AMORGES, after obtaining an honourable justification of himself, to push the matter no farther.

It is not necessary for me to enlarge upon the tragical accident which has lately befallen some of our young satraps at the court of SITALCES, since your nephew is well informed of the particulars. The affair makes a great noise, and is much to be lamented; two of the sons of ARBERIUS, general of the horse, and RESACHES, satrap of Assyria, are amongst the slain; and indeed not undeservedly, for, according to the best accounts, the disorder took its rise from their

licentious and extravagant behaviour, though the resentment of the Thracian lords was carried to an unwarrantable excess. What happened in that country, during the reign of DARIUS*, on an occasion pretty nearly resembling this, might have taught our young satraps more discretion; for the jealousy of that barbarous and suspicious people is not to be trifled with.

ARTAXERXES, besides soliciting the punishment of the assassins at the court of Thrace, has published an edict prohibiting any of his subjects (except merchants and artificers) from going out of his dominions, without a licence from the council of seven, under the severest penalties; and has likewise dispatched instructions, sealed with the imperial signet, to the governors of the provinces, and our agents in foreign countries, which enjoin them to take particular notice of such as presume to disobey this irrevocable mandate. I have enclosed copies of both for your perusal, and shall conclude, by recommending it to your good genius to inspire you with a double portion of boldness, address, and vigilance in your undertaking.

P.

* Vide Herod. lib. v. cap. 18, &c.

L E T T E R CXLVI.

CRATIPPUS *to* CLEANDER.

I RECEIVED lately a dispatch from the chief scribe, in which he informed me, that he had transmitted to you some particular instructions of great importance in regard to your conduct at Athens ; and that if I could afford you any light into the affairs now carrying on, it might tend very much to advance the king's service.

You will do me the justice to believe, that I want no orders from Susa to renew a correspondence so profitable to myself, whenever it can be done with safety to us both ; and that I waited for nothing but a sure and speedy conveyance, to give you the best intelligence in my power of the present dispositions of this republick.

How sincerely they are disposed to accommodate matters, will appear from the instructions given to AGIS, PYSCANDER, and CHYLON, their ambassadors, the substance of which I shall proceed to lay before you. They are in the first place ordered to represent to the Athenian assembly the earnest desires of this state to put an end to the expensive war, which has so long raged over Greece, to the dissolving the general union, and the great weakening and impoverishing of each particular commonwealth. They are to mention the action of PYLUS, as what chiefly induced them to apply first for peace ; which ought not to render the Athenians less inclined to treat, because experience will teach them, that success.

cess is usually followed with a reverse of fortune; and the more moderation they shew in prosperity, the greater will be the regard and esteem conceived for them by the rest of Greece.

They are next instructed to desire, that commissioners may be appointed to confer with them upon the particular conditions of a peace. They are to propose, on their side, a releasement of the Spartans blocked up in Sphacteria; a reciprocal exchange of the towns and prisoners taken during the war; and, if it is insisted upon, a sum of money for the re-delivery of Pylus into the hands of its old masters.

The ambassadors are further enjoined, not to break off the conferences, though the demands of the Athenian commissaries should differ from theirs; but to send an account to Sparta, and expect fresh orders. How far these proposals will prove acceptable at Athens, thou art the best judge, from thy knowledge of the characters of the ruling men, and the temper of the people; but that they will not coincide with the schemes of our court, I am extremely persuaded.

This state expects daily to hear from the ambassadors whom they sent to Persia. I believe they will stay till they see the event of this Athenian treaty, before they send them fresh instructions.

It is difficult for any one, who is not an eye-witness, to form an idea of the anxiety and consternation which prevail over the whole city, on account of the danger that threatened the Spartans in Sphacteria. They call the loss which the republick is like to sustain, in case the Athenians make a descent into the island, the greatest blow
they

they shall have received since the memorable action at Thermopylæ; for it is not doubted but these men will imitate LEONIDAS, by falling with their arms in their hands.

There is something rough, I confess, but at the same time wonderfully noble, in the martial policy of this people, which teaches them rather to sink under misfortunes, after a vigorous struggle for success, than purchase safety, where the consequences might tend to depress the spirits of their countrymen, and lessen the opinion which their enemies have justly entertained of their valour.

P.

LETTER CXLVII.

CLEANDER *to* GOBRYAS.

I RECEIVED thy dispatches, with the thirty talents, which were sent me by the treasurer, and have executed thy commands with fidelity. The sword continues drawn, nor shall be sheathed but in the bosom of this city.

In expectation of what might happen, I have, unknown to my patron PHILEMON, taken much pains to recommend myself to the company and acquaintance of CLEON. I have visited him at his own house, held several private conferences with him, presented his wife with some Ionian silks; in a word, by doing offices of courtesy to himself and his family, have gained his entire confidence, and made my way, at length, to his sentiments and politicks. I have already acquainted thee with the success of the Athenians at Pylus, and with the intentions of the Spartans to send deputies hither, in order to demand peace. These deputies are on the point of arriving. And now listen to the sequel, noble GOBRYAS; for as soon as I received information of their message, I waited on CLEON, and sounded him as far as I properly might, upon the subject. I told him, “ I could not help joining in that joy which every man, who wished
“ well to Athens, seemed fond of expressing on the late success at
“ Pylus; and that I came to congratulate him, as one who, being
“ at the head of affairs, contributed the most of any person in the
“ state, by the wisdom of his counsels, to secure its general felicity,
“ and who might be considered as the remote cause of that parti-
“ cular

“cular advantage.” “How firmly (continued I) must the city be
 “attached to your interests, when it reflects that your abilities have
 “retrieved the usual good fortune of the Athenians; have made
 “amends for the dishonourable measures of the timorous, the
 “tardy PERICLES; and have opened a very fair prospect of con-
 “quest and glory to those who, before dispirited with all imaginable
 “circumstances of distress, thought of nothing but defeat and igno-
 “miny!” When I had said this, the vanity of CLEON began to
 operate, and a secret satisfaction in the praises I had given him
 rose into his countenance. He answered, “that he could claim very
 “little in this affair, but the grace of vigorous resolutions. To
 “these indeed he had always professed himself a warm friend, and
 “would invariably continue so.” “You cannot (returned I) act in
 “a way more becoming your own character, or the honour of your
 “country. Excellent CLEON! you have truly thought, that to
 “behave with courage is the best policy. Behold, what a sudden
 “change is wrought in the face of your affairs, by the operations
 “of one active campaign! The pride of Sparta is humbled; the
 “Peloponnesians sue for peace.” “Yes, (replied he, with an
 “elevated tone of voice,) they sue for peace, because they know it is
 “in the power of the commonwealth to pursue its good fortune,
 “and effectually reduce the haughty and aspiring Lacedæmon to a
 “level with the meanest republick of Greece.” “Most certainly,
 “(said I). You, who see further into the course of events than
 “other men, know that, instead of closing in with the advice of
 “PERICLES’s faction, who proceed on the low and short-sighted
 “maxims of his politicks, it would be right for Athens to bring
 “down the Spartans in such a manner, as that they shall never be
 “able to recover themselves, or thwart the future designs of Athens
 “for its own credit, and the welfare of its allies.” CLEON seemed
 to applaud what I threw out, and added, “that, for his own part,

" he had always cautioned his citizens against treating with the
 " Lacedæmonians on an equal footing; since they were difficult to be
 " pleased, fond of delays, and expected to make conditions for
 " themselves. I should not wonder (said he) if some propose it in
 " the ensuing debates of the assembly, as a matter to be considered,
 " whether it would not be highly for our interest to close the war
 " at this juncture in the midst of the Athenian prosperity. What if
 " that old formal prig DIODOTUS, the orator, or the young coxcomb
 " ALCIBIADES, should favour those Peloponnesian deputies; and,
 " in imitation of their master PERICLES, put us off with a good
 " speech, or a simile, instead of reason? Will not they represent to
 " us the ravages we have already suffered, and the danger of a new
 " incursion into Attica? Will not they talk to us of the instability
 " of fortune; and tell us, that we ought not to exasperate the
 " Peloponnesians too far, and drive them on to victory through despair?
 " I warrant you, they will produce their common-place topicks,
 " and perhaps quote to us the answer of THEMISTOCLES, who,
 " when the Greeks had a design of destroying XERXES's bridge
 " over the Hellespont, said, " that so far from breaking down
 " what he had made there, they had better lay him a new one,
 " than detain him with them." Such things as these are apt to
 " make an impression on the multitude." "No, (replied I,) this
 " sophistry can never do against the power of your eloquence."
 " And yet (interposed he, with the usual unsteadiness of an obsti-
 " nate man, when not controlled or contradicted in any thing he
 " asserts to be true) there appears to be some weight in these argu-
 " ments; since in time of peace we may have an opportunity of
 " securely establishing our dominion over the rest of Greece." On
 observing that hints of this kind came from him, I endeavoured to
 confirm him in the other way of thinking, by representing, " that
 " the Athenians were more likely to adhere to the present adminis-
 " tration

"tration in war than in peace, when they would have leisure to
 "turn their thoughts homewards, and examine into the state of
 "their finances, the management of their fleet, the government of
 "the islands, the fidelity of their officers, and be sanguine to
 "reform what they call abuses, or (which is generally the conse-
 "quence of such precipitate enquiries) to introduce new ones
 "in attempting to mend the old." "Nay, (answered he, with
 "great warmth, resuming his first reflections on the pride of
 "the Spartans, and the conduct of the Peloponnesians,) for my
 "own part, rather than submit to the terms which the Pelopon-
 "nesians would offer us if they were successful, I would call in
 "the king of Persia to our assistance. And in saying that, (con-
 "tinued he,) I say nothing which ought to shock the ears of a
 "Grecian; for such are the personal good qualities of ARTAX-
 "ERXES, such his justice and moderation, such the prudence of
 "his counsels, that I am persuaded the interest of Greece could not
 "be consulted better."

To detain thee no longer with a circumstantial story, I required
 him to interchange pledges of secrecy (and I own, GOBRYAS, I
 trembled when I did so); he promised accordingly to preserve his
 faith with me inviolate. I opened to him my credentials from Susa,
 expressed to him, in the handsomest manner, the affection of the
 king for him, and acquainted him with the large present I was com-
 manded to make him, on condition that he would use his utmost
 efforts to prevent the Athenians from making peace with Lacedæ-
 mon; a measure advantageous to Athens, as it would break the
 power of the Peloponnesus; and desirable to Persia, as it would
 be an ample revenge for the several indignities offered by that petu-
 lant republick to our mighty monarch. CLEON consented, and
 appointed to meet me, in order to receive the money, in the grove

of olives, under the walls of the citadel, at midnight. When the conference was over I went home, and, at the silent hour I have mentioned, conveyed the talents to the place agreed on, where, after waiting a few minutes, I discerned CLEON at a little distance, by the pale light of the moon,* advancing towards me in disguise. When we met, we administered to each other a solemn oath of fidelity. I told him, that my life was in his power, gave him the money,† and immediately left the traitor with contempt, though not without some pleasure, when I reflected on the success of my commission. I returned to my house, but was so haunted by the apprehensions of my own mind, as not to lie down on my couch that evening with tranquillity; nor can I remain longer in Athens, without perpetual alarms of a discovery.

* On the basso-relievo before the title-page is a representation of this transaction. The Acropolis is distinguished by the Parthenion and the temple of Erechtheus, and the grotto of Pan below.---The Moon in her chariot marks out the night-scene.

† Though none of the historians mention this material circumstance of CLEON's taking a bribe from the Persian court to prolong the war, there is a remarkable passage in a comedy of ARISTOPHANES, called the Peace, (acted about five years after the negotiation between CLEON and our Ephesian is supposed to have happened,) which in all probability alludes to some short story. At least it appears from thence, that it was a generally received notion amongst the Athenians, that the influence of foreign gold was the true cause which prevented the conclusion of a treaty with Sparta, at a juncture when very honourable terms might have been obtained. I shall submit the whole passage to the judgment of the learned reader. The poet introduces MERCURY giving an account to TRYGÆUS, a vine-dresser, and a chorus of Athenian rusticks, of the secret springs of those commotions which had set Greece in a flame.

Οἱ δὲ τὰς πληγὰς ὁρῶντες, ὥς ἔτυπτον οἱ ξένοι,

Χρυσίῳ τῶν ταῦτα ποιόντων ἔχυν τὸ σῶμα,

ὥς ἱκίνας μὲν ποιῆσαι πλεσίῃς ἢ δ' Ἑλλας αἶν

Ἐξερησθεῖς αὖν ὑμᾶς ἔλθοιεν. ταῦτα δ' ἦν ὁ δρῶν

Ὁ βυρσοπώλης. Vide Aristoph. p. 354. l. 653. &c. Edit. Kusteri.

Which may be thus translated: "But the foreigners observing the mischiefs which they (the orators) effected, stopped their mouths with gold, which they distributed in great abundance. Thus Greece would have been desolated without your knowing it.---He who did this was a leather-seller."

Generous

Generous GOBRYAS, forgive the anxiety of thy slave; indulge him in disclosing it to thee as his friend, not as a member of the supreme council. Suffer him to wish, however expedient this measure may be, either that himself had not been the artful instrument in performing it, or that it had been unnecessary for the affairs of Persia to advise it. Henceforward I renounce all enjoyment or satisfaction in this city. I walk not in the streets about common business, without looking behind me every step I take; nor do I frequent public places with the same freedom as I used. When I view the countenance of PHILEMON, it affects me with shame; and that of CLEON strikes me with horror and aversion. Let me be recalled from so dangerous a situation, where it is at the mercy of him who has betrayed the interests of his country for the Median gold, to assassinate or spare the man who seduced him. I beseech thee to solicit the king on my behalf; represent to him, that the design of my negotiation is completed in prolonging the war. In the mean time permit me to implore the gracious OROMASDES, that no pillar of infamy may be erected to my memory in Athens; that the histories of Greece may not transmit the character of CLEANDER, as a second ARTHMIUS, in the same page with CLEON to posterity; or that my name may never be dragged from its chaste and spotless obscurity into a known and hated ignominy.

C.

LETTER CXLVIII.

CLEANDER to SMERDIS.

AFTER having frequently written to thee on subjects of a cheerful or literary nature, and speculated on points which concern either the philosophy of the Greeks, or the legislator of the Magi, I sit down, in a disconsolate condition, to relate the anguish of my own heart, and to implore the succours of thy divine instruction for CLEANDER the desponding. Wilt thou not blame me, O thou fountain of the purest truth, for transgressing the law, in not consulting thee in an affair of a dubious nature, before I determined in what manner I should act? I pray thee to inform me, if the book does not allow it in cases of necessity; or to enjoin me some penance, which may cancel this enormity. Consider only the design of my employment, whether every command from the court of Persia, enjoining me to perform a difficult and secret task for the interest of my country, is not to be immediately executed? And what though such commands may now and then be inconsistent with the letter of the Zendevist; yet I trust they are not with the spirit of that volume; and a blind obedience to them will meet with pardon from our holy prophet. Suppose then, it were given me in charge to advance the glory of my prince, as far as lay in my power, on the ruin of a deserving people, who are so far from having done him an injury, that they have received many injuries from him or his ancestors. Suppose, in consequence of this charge, I am constrained to practise every art of fraud, flattery, cruelty, and false friendship; to make myself

myself a slave to the passions of some, to tempt and gratify their covetousness, to add fuel to their prodigality; ought I to be drawn by any consideration into these inordinate vices, with a view only to indulge the ambition, or to aggrandize the dominions, of that prince? Suppose too, that I have not only pryed into the policy and behaviour of the people I am ordered to reside with, but have been an actor, as well as a spectator, in the game, and by undue methods have contrived to perpetuate the miseries and desolation of a civil war.

I know not, whether the written doctrines of ZERDUSHT can be urged to vindicate my conduct; but methinks it is not to be reconciled with the unwritten law of universal benevolence, which has been wrought by the finger of Providence, into our very make and constitution. We are told by that law, that every private inclination should give way to the love of our country; and a partial attachment to our country should yield to a disinterested regard for mankind. This is the perfection of our nature: and surely the written commands of the Deity must agree with the unwritten, unless you would contend, that one revelation has annulled the precepts of another.

I mean not, venerable SMERDIS, to perplex thee with my doubts, but to receive illuminations on these important questions from thy sublime genius. Forgive the distraction and the infirmity of a broken mind. In these circumstances, the expiatory feast of CHURDAD gives me no relief. Let me beseech thee to recite constantly, in thy morning and evening worship, the prayer of confession, the sacred Pitûpht, because of the transgressions of thy friend; and, while thou art humanely employed in acts of sanctity
and

and devotion, to procure me a passport over that bridge which every mortal must arrive at; I will make a fire-temple of my own heart, in which I will offer up the living flame of repentance to the great OROMASDES. Thus may I be at last persuaded to entertain some hopes, that the angels will not turn me naked into a state of horror after death, but that the five sisters shall weave for me, in common with all true believers, an everlasting mantle.

C.

LETTER CXLIX.

CLEANDER to GOBRYAS. *From Athens.*

I INTENDED, noble scribe, according to thy orders, to have sent away CHARICLES immediately, with a relation of the conferences between CLEON and myself; but, on better consideration, I thought it more adviseable to put off his departure for some days, till a judgment might be formed, as well of the issue of the negotiations, as of CLEON's abilities and sincerity in performing his engagements. I can now venture to affirm with certainty, that the instructions lately received are fully carried into execution, and that the Persian court will have as clear and comprehensive a view of the state of affairs in this country, as it is in my power to give them; and I must humbly offer my opinion, that in the crisis to which things are arrived, it is high time for them to take a final resolution, in regard to the party with which they may think it their interest to close.

When the Lacedæmonian ambassadors arrived in town, they presented their credentials to the Prytanes, and desired an audience of the people, to whom they would explain the reasons of their coming. An assembly was accordingly appointed within two days after. This intervening time they spent in visiting their friends, and conferring with them on the forms of making their overtures of peace, and the means of rendering them effectual, not only by the force of arguments, but (what is most material in popular governments) the weight of numbers. Whilst the ambassadors were forming their cabals, and feeling the pulses of the people, the opposite party, with

as much zeal and more clamour, held hourly consultations, stirring up and alarming the minds of such as desired the continuance of the war, and exclaiming against the craft of the Lacedæmonians, who were now endeavouring to deceive enemies whom they could not conquer, by sending those who, under pretence of being ministers of peace, shall corrupt bad men by bribes, and amuse the honest, though credulous citizens, with fallacious, general, and trifling conditions. During this interval, I reminded CLEON, that he never would have so favourable an opportunity of recommending himself to the king, and consulting at the same time his own interest, as by stopping these negotiations in the first instance. He assured me that he spared no industry in opposing them, adding, in his bold manner of speaking, that he would himself go to Susa, and offer his head to ARTAXERXES, if things did not go well,

On the tenth of this month, Hecatombeon, the ambassadors were introduced into the assembly; and PISANDER, the first in commission, made a speech to the people, in which, without departing from the dignity of his countrymen, or making any submissions of such a nature as would raise the arrogance of the Athenians, he told them truly and frankly, "that the desire of saving the Spartans in Sphacteria was the motive that induced his state to treat; and that, provided the garrison there might be permitted to return home, the Lacedæmonians and their allies were ready to conclude a peace, on safe, honourable, and advantageous terms for all parties." He concluded, by warning the people against presuming too far on their good fortune; told them, "it would be in their power, by establishing a firm union among the Greeks, to give the law to other nations; and that himself and his colleagues would think it the greatest happiness that could befall them, if it should lie in their power to contribute any thing towards so useful an end."

When

When this harangue was ended, the ambassadors were directed to withdraw ; and the debate began on the question, whether the proposals of the ambassadors were sufficient ground to treat upon. PHILEMON was the first who spoke to it ; he set out, agreeably to his usual piety, by telling his countrymen, “ that they ought to thank the
 “ gods for the subject and occasion of this day’s debate ; that
 “ after the havock made among them by the plague, which they
 “ had scarcely recovered, and the losses they had sustained in the
 “ field, he could not help looking upon it as a singular instance
 “ of the divine protection, that an enemy, who had been sometimes
 “ superior, always equal, to them in point of strength and authority
 “ in Greece, should come to ask a peace at their own doors. How
 “ far that measure was a wise and necessary one, he might safely
 “ leave to the judgment of those who wished well to, and understood the true interest of Athens. He would only say, that if
 “ increasing the annual expence, money taken up at large interest, decay of commerce, ruin of their estates by the neglect of agriculture,
 “ and other disadvantages, which the continuance of the war brought
 “ upon them, could recommend peace to any state ; it was most
 “ desirable to them. With regard to the preliminary which the
 “ ambassadors insisted on, he thought it not unreasonable ; and as it
 “ would tend to restore a mutual confidence, and be a pledge of
 “ their forwardness to heal the distractions of Greece, he was heartily
 “ for it.”

When NICIAS arose, besides enlarging on the topicks which PHILEMON had touched, he said, “ he thought there could be no stronger
 “ argument in favour of treating, than that many of those who,
 “ like himself, had been bred to arms, and whose interest consequently might be thought to lie in keeping the state engaged in
 “ war, were yet for putting an end to it. With regard to releasing

“ the Spartans in Sphacteria, he did not think it was giving the
 “ enemy any advantage ; because, as he was just come from the
 “ army, he could assure them, that they would lose more men by
 “ making a descent upon the island, than the conquest of it was
 “ worth ; for the garrison had strongly fortified themselves in it,
 “ and would sell their lives very dear. That continuing the blockade
 “ much longer must be impracticable ; the coast would not furnish
 “ provisions for the fleet ; and in case the weather proved
 “ stormy, as the season grew more advanced, their guard-ships would
 “ not be able to keep their stations ; and though it might be
 “ objected, that the Lacedæmonians themselves must be first starved
 “ out, he was of opinion that several methods might be found out
 “ to supply them ; barks with provision from the continent might
 “ be run ashore on the island during the night, notwithstanding all
 “ the vigilance of the Athenian commanders ; and those who were
 “ acquainted with the Lacedæmonians knew, that their soldiers
 “ could live harder than the troops of any other nation in the
 “ world.”

EPIGENES, one of CLEON's orators, distinguished himself much
 on the opposite side ; he argued, “ that he thought this whole busi-
 “ ness a piece of policy in the Lacedæmonians, to get their men
 “ again. When once, (said he,) Athenians, you have complied
 “ with the proposals of the ambassadors, you may depend upon it,
 “ it will be no difficult matter to find out a pretence, however slight,
 “ to break off the negotiation. Had they an intention of proceed-
 “ ing sincerely, PISANDER, in his speech to you, should have
 “ opened something further of the conditions which his state pro-
 “ posed to treat upon. Then you might have judged, whether you
 “ ought to have given up the fair prospect you have of success by
 “ your arms, to the hopes of concluding a secure and lasting peace.”

When

When CLEON found that this reasoning made no small impression upon the assembly, he rose himself ; and, after a long and virulent abuse on the conduct of Sparta towards Athens for the course of many years, more particularly by refusing to listen to any terms of accommodation during the violence of the plague, in the second year of the war, he added, “ that the Athenians had now an opportunity of returning the ill usage they had received from them : that though, in his own opinion, he could not help being against throwing away all the expences of a tedious war, by concluding a peace at the very juncture that they were going to reap the fruits of them ; he would, notwithstanding, so far comply with the desires of many well-intentioned citizens, as to give his own vote for a treaty, provided it was begun on safe grounds : that he could not help entertaining the same suspicion of the overture with his worthy friend EPIGENES : and therefore moved, ‘ that before any negotiation was set on foot with the Lacedæmonians, the garrison of Sphacteria should surrender themselves prisoners of war into the hands of the Athenian generals, and be kept at Athens till the Lacedæmonians had restored Nisæa, Pegæ, and Trœzen (all places which the Athenian had abandoned by the last treaty) ; and on this foundation a firm and lasting peace might be concluded.” ’ This question, after a long and warm debate, was carried, in preference to the other ; and then the ambassadors were called in, and acquainted with the resolution of the assembly. They desired time to consider of it till the next morning, when they delivered in an answer to this effect : that, in pursuance of their instructions, they were obliged to insist on the preliminary of restoring an entire freedom to the Lacedæmonians in Sphacteria ; but they were so confident that the proposals which they had to offer were such, as would appear just and honourable to the Athenians themselves, that they desired commissioners might be appointed to confer with

with them, and hear what they had to say. CLEON appeared more violent than ever against treating, upon this reply of the ambassadors; he told the people, "it was plain what their enemies aimed at; "they were conscious their proposals would not bear the examination of the assembly, and therefore chose to treat with particular "persons, over whom they might gain an influence; flattering themselves with hopes that the people would be induced to ratify what "those commissioners should conclude among themselves."

NICIAS, in supporting the ambassadors' request, again insisted on the difficulties of taking Sphacteria; upon which CLEON rose with great passion, and said, "every body knew rashness was not the fault "of that general; and perhaps too much confidence might seem "his: however, he knew so much of the state of the island, and "the strength of their own army, that he would undertake, if they "would give him the command, on forfeit of his life and reputation, "to bring the Lacedæmonian garrison back with him to Athens in "twenty days." This offer occasioned great clamours in the assembly, and every body seemed amazed at so confident an assertion from one who had never been much conversant in military affairs. During the disturbance, NICIAS got up, and voluntarily offered to resign his generalship, if CLEON would undertake the exploit. The other, who began to think, that in the heat of his discourse he had gone a little too far, seemed now willing to decline it, and made some faint attempts towards excusing the peremptoriness and extravagance of his project; but the people still insisted, that NICIAS should resign his office to him, and he should immediately sail to Pylus, and make his words good. The motion for commissioners was rejected with disdain; and the Lacedæmonian ambassadors, seeing nothing was to be obtained from a people intoxicated with the slightest success, set out soon after on their return to Sparta.

Thus,

Thus, noble scribe, are the king's views fully answered by a renewal of the war, with such exasperating circumstances on the part of Athens, as must, in the end, throw Sparta into the arms of Persia. For besides the abrupt manner in which the assembly stopt the first overtures of a treaty, I am informed, that directions are dispatched by the senate to the Athenian commanders, not to restore the Lacedæmonian ships in their possession, as it was stipulated should be done when the truce expired, upon pretence that the Lacedæmonians have in some articles infringed it. It is certain this is a contrivance of CLEON, to render the two states more irreconcilable. That worthy patriot has since been elected in form to the office of general, in the room of NICIAS, who is much blamed by his friends for his hasty and imprudent resignation. CLEON sails in a few days, to join the fleet at Sphacteria, with supplies of men and money. His enemies seem to be extremely well satisfied with his taking the command upon himself; for by this means, say they, we shall either get rid of so turbulent a citizen, if he meets with ill success; or, if the arms of the republic prosper in his hands, (which does not seem probable,) we shall give a sensible blow to the Lacedæmonians.

CLEON visited me last night; and after giving a loose to his vanity, by the applause he very freely bestowed upon himself, for defeating with so much art the design of those who intended his ruin by concluding a peace, he informed me, that he was just come from the senate, where a letter of PYTHON had been read, which gave an account of the arrival of the Lacedæmonian ambassadors at Persepolis; and that it was the general talk of the court, that the treaty was on the point of being concluded with them. "It is impossible (continued he, with much warmth) to serve ARTAXERXES
" here,

“ here, whilst he adds the power of his arms to the scale of our
“ enemies. Do your ministry consider, that this unseasonable de-
“ claration will make the tide run so strong at Athens in favour of
“ peace, that it will not be in the power of me, or any man else,
“ to stop it? Or can they think it consistent with the marks of esteem
“ and generosity I have received from the king, to put the finishing
“ stroke to so important an affair, without giving at least the refusal
“ of their alliance to one who would use his utmost endeavours to
“ bring it to pass?”

I endeavoured to moderate his warmth, by acknowledging “ there
“ was much weight in what he said, and that I would do him
“ justice, by representing it in the strongest light to my own court.
“ That as I had not lately heard out of Persia, I could neither con-
“ firm nor contradict the truth of PYTHON’s intelligence. It might
“ probably happen, that he had taken up with the common rumours
“ of the court, which are not always to be depended upon. That,
“ however, it was not to be wondered at if the ministers of the
“ great king were ready to sign a treaty with Sparta, when he him-
“ self must allow, that though they had made several openings to-
“ wards entering into a closer friendship with this state, none but
“ general answers could be had in return; the commerce of Persia
“ had been interrupted, and a rebel suffered to fit out ships in the
“ Piræus for the annoyance of the king’s dominions.”

After some further altercations between us on these subjects, he
departed with assuring me, that he had a great probability in suc-
ceeding in his expedition; that DEMOSTHENES was clearly of opi-
nion, a descent on the island was no such impracticable thing as
NICIAS had represented it; and if once he set foot on shore, he
would

would shew the Athenians, that it was not growing grey under an helmet, or being perfect in the various figures of the phalanx, that capacitated men to command armies.

Such is the arrogant conversation of this bold Athenian; who, whatever outward professions he may make, would with difficulty exchange the talents of Susa, which he may hoard in his coffers, for all the assistance that the fleets of Phœnicia could afford to his countrymen.

Noble scribe, I should beg pardon for the length of this dispatch, if the importance of the matters it contains would have suffered it to be drawn into less compass. May the helm of the state, where thou presidest, long continue to be conducted by thy salutary counsels!

P.

LETTER CL.

CLEANDER to ORSAMES.

I HAVE sometimes talked to thee of a set of men who travel over Greece, and are fond of fixing themselves in Athens, called the Sophists. A very remarkable challenge, given out by one of them the other day, made me curious of seeing the event. PROTAGORAS publicly invited the city to hear him dispute in the Lycæum upon any possible question that could be proposed to him in any branch of science. “No doubt of it, (said I to myself,) this man must be a
 “prodigy of parts, as well as learning; who, after having informed
 “himself in all things to be known, can retain them with such
 “accuracy, and produce them with such readiness, as to be capable
 “of confuting every antagonist, even under the disadvantage of
 “defending the wrong side of the argument. How am I to be
 “blamed, (continued I,) who have lived here so long, without
 “applying for improvement to this great genius, or being ranked in
 “the number of his followers?”

My mind was full of these reflections, when I had the good fortune to meet ALCIBIADES. I expressed to him my admiration of the sophist's superior wisdom, or superior confidence. “Come along
 “with me, (answered he,) and you shall see how our friend
 “SOCRATES will deal with him. We shall have much entertainment
 “from his ironies; for I have just been persuading him to go to the
 “place of disputation.” “With all my heart (returned I); but
 “give me leave to ask you, whence arose this practice among the
 “sophists,

“sophists, of exposing themselves to the triumph and ridicule, not
 “only of true philosophers, but of rude mechanicks? It is a rule,
 “you know, at the games, never to match a Pentathlos against him
 “who has been continually employed in one exercise. But the
 “sophist gives an universal defiance; he claims the benefit of no
 “restriction.” “The rise of it is very singular (replied ALCI-
 “BIADES.) I remember when GORGIAS came here, many years
 “ago, in the character of a private teacher of eloquence, he envied
 “PRODICUS, and used to laugh at the credit he had acquired by
 “his allegory of the judgment of HERCULES.” “This fool (said
 “he to one of his friends, who told me the story) has got a lesson
 “by heart, and cons it over in every noted city of Greece. Then
 “he plumes himself upon obtaining the name of ORPHEUS;
 “begins to fancy that he is placed on the same footing with the an-
 “cient civilizers and reformers of mankind; and believes he shall be
 “figured to posterity with an harp, softening the wild beasts, and
 “moving trees and rocks by the magick of his harmony. He has
 “shewn scarcely any learning or invention beyond this fable which
 “has raised his reputation, unless it be in the famous lecture* that
 “reveals the whole mystery of grammar, to which he is indebted for
 “his wealth. By JUPITER! (added he,) the impudence and solem-
 “nity of a man’s pretensions gain him more admirers, than the
 “modesty or justice of them. He went immediately into the
 “forum, as it were to exemplify his last words, and proclaimed his
 “abilities and willingness to debate any point of learning that could
 “be offered him on the spot. As he has a great command of ex-
 “pression, the thing succeeded to his wish; and the good people of
 “Athens were astonished at the power of his eloquence. Since

* PRODICUS read a grammatical lecture, to which no one was admitted under fifty
 drachms. SOCRATES speaks of it in PLATO’S Axiochus, and calls it τὴν περὶ τῶν
 ἀρχῶν ἐπιστάσιν.

“ that, the rest of the sophists, not caring to yield the superiority to
“ GORGIAS, have taken up the thing in imitation of him.” “ In-
“ deed, (said I) the practice and its origin are worthy of one another,
“ and contend the palm in absurdity. I can easily conceive why
“ the younger sophists should fall in with this odd humour of
“ the city, and endeavour to make themselves known by their extem-
“ pore performances. But PROTAGORAS has been long at the
“ head of his sect, and is a master of sense as well as language. I
“ think it strange.”——“ I beseech you (interposed ALCIBIADES,)
“ think nothing strange. I find you are not so well acquainted with
“ PROTAGORAS as I am. Before we get to the Lycæum, I shall
“ describe two or three features of the man to you, which will be
“ as good as a picture at full length of him. It seems he is the in-
“ ventor of a logical fallacy, by which an argument may be turned
“ two opposite ways, and be valid in both. EUATHLUS (whose
“ family you may have heard of in Athens) had a strong passion to
“ become a celebrated orator, and agreed with PROTAGORAS for a
“ certain sum, that all the secrets of the art should be opened to
“ him. The scholar paid half the price on being admitted to his
“ master, and stipulated for the payment of the rest, provided that
“ he gained the first cause which he should plead as an advocate at
“ the bar. PROTAGORAS, without delay, informed him in all
“ things necessary ; and having trained him sufficiently to the exer-
“ cise of the rules which he gave him, exhorted the young man
“ earnestly to appear in publick. EUATHLUS, either willing to
“ defer his discharging his debt, or diffident of his capacity, shewed no
“ respect to the counsels of the sophist. The sophist resolved to
“ have his money, and cited EUATHLUS before a court of judica-
“ ture. He thought this an undoubted method of extorting it,
“ and could not help insulting his pupil. ‘ If (says he) the judges
“ determine in my favour, then you will be obliged to pay me by
“ their

“ their determination. If not you win your first cause, and become
“ my debtor by the terms of the agreement.” “ You are mistaken,
“ (cried the young man,) and I allow your alternative. If the
“ decision is in my favour, you have no claim to the debt by that
“ decision. If not, then I lose my first cause, and the terms of our
“ agreement acquit me.” The court and the audience, who ex-
“ pected a very eloquent contest between the sophist and his scholar,
“ burst out into a loud laugh at their subtlety. The judges left
“ the question unsettled, and PROTAGORAS began to repent that
“ EUATHLUS had been instructed so well by him.” “ And in truth,
“ (replied I,) he had reason. To be grave with you, I wish all the
“ philosophers, like SOCRATES, would endeavour to bring these
“ teachers of false science into general discredit, and shame them
“ out of Greece. It would have a considerable effect I am per-
“ suaded, on the advancement of real knowledge, and on the man-
“ ners of the times. What gives me a dislike to several of them,
“ is their intolerable avarice. If a rich man is disposed to be kind
“ to them, they preach up generosity, and cry down silver and gold,
“ as of no more value than the pebbles on the sea-shore. Yet if an
“ indigent friend intreats assistance from them, they recant all they
“ have said in favour of the virtue they have now an opportunity
“ of exerting; so that humanity, gratitude, and private conscience,
“ have no weight with them. They have a regard for one another,
“ while their interests interfere not: but if an obolus be held up
“ to them as matter of contention, their mutual friendship would
“ be dissolved, their lessons of virtue forgot, and they would en-
“ gage in a quarrel for it.” “ Your conceit of the obolus (said
“ ALCIBIADES) calls to my memory an Ægyptian king, who had
“ taught some monkeys (for they have a wonderful aptness in bur-
“ lesquing the human race) to dance together in chorus, and when
“ they were dressed up in purple robes and vizor masks, had fre-
“ quently,

“quently produced them in publick with success. At last a face-
“tious spectator one day threw a handful of nuts among them,
“which caused them to neglect their dance, tear their clothes, throw
“off their masks, recover the natural manners of their species, and
“fight with one another. But your reflections and my similies
“break in unseasonably on another story I was going to tell you.
“A lively young fellow of my acquaintance, who was formerly a
“follower of PROTAGORAS, gave me a pleasant account of the
“audience he first had of him. His father, a plain, illiterate citizen,
“accidentally heard the sophist one day at a disputation; and whe-
“ther the old gentleman (as many do) admired what he did not
“comprehend, or whether he heard him speak on some popular
“subject that struck his fancy, he determined to place his son under
“the care of so excellent a tutor. Accordingly, he carried my
“friend one day to PROTAGORAS, and took the liberty of asking
“what improvement he would teach him? ‘I shall teach him the
“utmost attainment of the human mind, (replied the sophist,) that
“of speaking without preparation on any subject that shall be given
“him.’ ‘What, (said the old man,) though he does not under-
“stand it?’ ‘Yes, (answered the other,) or I am no master of
“eloquence. He shall be qualified in a little time to turn the wisest
“assembly to any opinion he would chuse for them, by the mere
“energy of words. He shall have it in his power to represent
“things of great consequence as of no concern; and things of no
“consequence, as of the greatest. He shall know how to depreciate
“the best, and colour over the worst cause with plausibility.’
“‘Hold, hold, (cried the father); by all the gods! this is more than
“my son shall ever learn. But, PROTAGORAS, have you the face
“to tell me, for instance, you can persuade any man that society
“may subsist without justice?’ ‘Are you desirous to dispute upon
“it (replied the sophist)? I shall convince you presently, that there is
“no

“no difficulty in the thing.’ Would you believe it, CLEANDER,
“they entered into an argument, in which, you may guess, the
“sophist very soon got the better. ‘You amaze me (said the new dis-
“putant); this is a serious matter, and fit for the cognizance of the
“state; if I had the honour to be a magistrate, give me leave to
“tell you, that a fellow who can prate truth, honesty, and justice
“out of countenance, should not stay one hour in the city.’ ‘Softly
“I beseech you, (replied PROTAGORAS). But though you are un-
“able to do it, I can confute myself with facility.’ ‘In a word,
“he performed that office so readily and elegantly, and so much to
“the satisfaction of the father, that he began to be better reconciled
“to him; and, before the conversation broke up, recommended his
“son to him. At the same time, he strictly enjoined the sophist
“to conceal from him the faculty of imposing on others what is
“wrong: ‘or if (continued he) the same arts are necessary for the
“recommendation of truth and falsehood, be careful to instil into
“him such principles of virtue, that, however he may use them to
“the one purpose, he may scorn to abuse them to the other.’”

In this manner I was entertained with the easy flow of conver-
sation and good humour, peculiar to ALCIBIADES, till we arrived at the
Lycaëum.

C.

LETTER CLI.

CLEANDER to ORSAMES.

WHEN we came to the Lycæum, we found SOCRATES there, and a great concourse of people gathered about the sophist. Our excellent friend began with saying, “ that he was by no means qualified, much less pretended, to cope with the art and eloquence of the celebrated PROTAGORAS. He told us, that he appeared in this place, not to answer the challenge, (which would be as absurd in him, against a person of such skill in his profession, as for a mean wrestler to have accepted that of MILO* at the Olympick games,) but to intreat his instruction publickly, on what he used to teach privately to his scholars, as well for himself, as for a numerous and admiring audience.” The sophist answered with propriety enough, “ that he taught his pupils a science, of which he understood SOCRATES to be a great master, the science of virtue.” “ And is then virtue to be taught ?” (said SOCRATES.) “ Yes, like all other arts which contribute to the perfection of mankind.” “ I suppose (replied the philosopher) you mean that it is as reducible to a system, as grammar and arithmetick.” “ Most clearly.” “ And is that system necessary to be known before we are proficient in virtue ?” “ Yes.” “ Then why do the illiterate attempt to judge of actions as well as the learned ?” “ Because they who know little are always least sensible of their own weakness.” “ Let it be granted. But how comes it that in the assemblies of the people, when a debate is started on the publick

* See Letter lxxii.

“ buildings

“ buildings or navigation, none interfere, or pass a judgment, except
 “ those who have qualified themselves, by a particular study of
 “ them, under the care of consummate artists. Yet when a ques-
 “ tion is moved, depending on civil policy, or any of the virtues
 “ which support and adorn life, most men of common sense have
 “ something to say, which is material, though they are not indebted
 “ for their knowledge in these matters to the schools of sophists
 “ or philosophers? Or whence is it, that when the rules of gram-
 “ mar and arithmetick will extend themselves effectually to all
 “ the combinations of words or numbers, the general precepts of
 “ virtue, laid down by the teachers of wisdom, are so imperfect, as
 “ that many of the various intricacies and accidents of the moral
 “ world cannot be comprehended by them? In the former we are
 “ seldom perplexed, but in the latter we are frequently distracted,
 “ when we would reconcile the narrow reasonings of theories with
 “ the latitude of practice.” “ I suspend my answer, (cried the
 “ sophist,) till I have collected your whole argument. And what is
 “ your inference from this?” “ It is a plain one (said SOCRA-
 “ TES): I mean to ask you, whether you think virtue can be taught,
 “ by advising a man to apply his reason to systematical speculations,
 “ and not rather by the exercise and government of his passions in
 “ action? Whether those few principles, which are the great clues
 “ to lead us through the mazes of life, are implanted in every man’s
 “ nature, or imparted only to the favourites of heaven, for their own
 “ lucre, and the use of some, who can purchase them?” “ Your
 “ objections to my position (said the sophist) cannot be answered
 “ more pertinently to the matter of them, or more entertainingly
 “ for those who hear us, than by an ancient fable.

‘ There was a time*, when the gods alone existed, and nothing
 ‘ mortal was created. But when fate had decreed, that this habi-

* Vide Platonem in Protagorâ.

‘ table frame of things should be produced, it was given in charge to
‘ PROMETHEUS and EPIMETHEUS to supply each of the animal kinds
‘ with those faculties which might be necessary for their convenience
‘ and support. EPIMETHEUS desired his partner in this office to give
‘ him leave to perform it by himself; “ at the same time, (said he,) do
‘ “ you overlook and correct me.” PROMETHEUS consented. The
‘ other proceeded to his work immediately, and endued some crea-
‘ tures with strength, and some with swiftness. He next distributed
‘ hoofs, hides, horns, bristles; and nourished all beasts with grass
‘ and roots, or with the leaves and fruits of trees. The folly of
‘ EPIMETHEUS, who had lavished his favours on brutes, had like
‘ to have proved fatal to man in this establishment of things. The
‘ day approached when all animals were to make their appearance.
‘ PROMETHEUS, concerned for his own honour, after many expres-
‘ sions of distress, resolved to steal the invention of MINERVA,
‘ with the fire of VULCAN, and added them to the human com-
‘ position. Thus man was enabled to consult his own preservation.
‘ But as to those qualities which improve civil life, and were even
‘ necessary to constitute it, they were lodged in the citadel near the
‘ throne of JUPITER, whither PROMETHEUS durst not ascend.
‘ The human race by this means contracted an affinity with divine
‘ natures, and erected altars and statues to them. They made a
‘ language, clothed themselves, built cottages; but not being gathered
‘ into cities, they were exposed to the fury and incursions of
‘ wild beasts. At last some of them attempted to compose a state,
‘ and in so doing, they added to the havock by their dissensions,
‘ instead of preventing it. JUPITER, out of his infinite bene-
‘ volence, compassionated mankind, and ordered MERCURY to
‘ instil into them justice, charity, and all the social virtues. MER-
‘ CURY asked, whether they should be distributed in unequal por-
‘ tions, like beauty and strength? “ Yes, (said JUPITER,) let a few,
‘ who

“who shall command and inform the rest, be largely furnished with them; and for the generality, give them the seeds of these good qualities, but so as it shall require labour, education, and instruction to mature and bring them to perfection.”

“Thus, SOCRATES, (continued the sophist,) I would admit, that the principles of virtue are implanted in the minds of all men, but in such an obscure perplexed manner, that they must be cleared and drawn out by the lessons of the wise, before most of us are able to apply them. Virtue is therefore to be taught, since the pure and distinct knowledge of it, which gives uniformity and steadiness to our conduct, is not attainable by practice only. SIMONIDES has some fine verses to this purpose.” “I own (said SOCRATES) I cannot help admiring the fluency of your tongue, and beauty of your elocution; though I am unable to follow the train of reasoning in a long speech, because of my natural slowness of apprehension. You were going to cite the poems of SIMONIDES, which seem foreign to the strictness of our argument; and it puts me in mind of those, who, knowing their own inability to entertain the company, would introduce a lutanist or dancer. As this observation extends not to you, PROTGORAS, you will permit me to wave your verses, and in order to bring our controversy to a point, let me ask you, whether you do not admit, that the principles of virtue are implanted, though obscurely, in the minds of men?” “I have said so.” “Does it require a regular and liberal education to make them serviceable in life?” “Yes.” “Can he be said to act wholly by chance, who has never drawn them out clearly, or scarce bestowed a moment’s thought on them?” “Undoubtedly.” “Then such a one, either infected by the dangerous communication, or grown old in the desperate habit of vice, is not punishable.” “Certainly not.”

“ Yet the laws of the community punish the vicious of all ranks.”
“ True.” “ Did you ever know a criminal of the meanest education, who said, in excuse of his crime, that he acted by chance, and knew not it was wrong?” “ No.” “ Have not you often observed a man determine rightly of an action, who was ignorant of the abstract principle on which its rectitude or depravity depended?” “ Yes.” “ Then your own experience, and that of human nature, as well as the authority of our ancestors, is against you; and you must admit virtue not to be a matter of science, but that the illiterate and the learned are equally qualified to practise and to judge of it.”

Thus PROTAGORAS concluded against the usefulness of his profession, before he knew whither the reasonings of SOCRATES, or the turn of his own argument, would draw him.

I dare say, thou hast long joined with me, ORSAMES, in admiring the man, who has convinced the Greeks, that logic, and the disputations of sophists, are no more necessary to a sound mind, than the exercises of racers and wrestlers to an healthful body. That philosophy is not like a prince, confined within the walls of a palace, happy in the contemplation of its awful magnificence; but, like an active magistrate, watches over the welfare of society, and frequents the forum and Piræus, not the schools and walks of speculating sages. In truth, it is so free in declaring its sentiments, that a very little attention will inform us what part it takes, not only in the general support of virtue and discouragement of vice, but in every particular scheme of action, that can divide the time, thoughts, or interests of men.

C.

LETTER CLII.

SMERDIS to CLEANDER.

THY doubts*, CLEANDER, have cast a gloom over these peaceful mansions. When from the top of the flowery Mount in my beloved hour of evening meditation, I cast my eyes towards Greece, I no longer viewed the charming landscape with delight. The glorious works of OROMASDES, displayed in every various beauty of creation, were clouded over by the evil influence of the wicked AHRIMAN. The dark perplexities, in which his baneful arts have involved the race of men, were the unpleasing objects, which thy letter had placed strongly before me. I considered Athens as an infected place, whose tainted air the delicacy of virtue could not support. White-handed Probity and dove-like Peace of Mind seemed on the wing towards some more happy region, where they should no longer be subject to the harsh laws of imperious Necessity.

I pity thee, CLEANDER, sincerely. There is an eternal law engraven upon the tablet of the heart by the omnipotent hand of YESDAN, which cannot be infringed without the severest anguish of mind. Even they, whose compliance with thy temptations, makes thee now look on them with abhorrence, had once this sacred law imprinted on their souls. No mortal bosom is void of the divine illumination; but the first deviation from that innocence it inviolably prescribes, throws a thin mist over the radiance. By frequent repetitions of guilt, the obscurity grows thicker and darker; and the

* See Letter cxlviii.

wretch

wretch comes at last to give up every sacred tie, without compunction, to the sordid views of avarice and ambition.

Beware, CLEANDER, how thou permittest the least access in thy soul to that encroaching principle of evil; nor strive to reconcile a doubtful action with the just laws of the sage ZERDUSHT. No, there is no danger so fatal, as palliating evil into an appearance of good. The laws of ZOROASTER are but a transcript of that native law which OROMASDES has written in thy heart. That heart is revolted at the idea of corruption. Thy hand draws back of itself from offering the infamous bait, which Grecian avarice so greedily reaches after. Yet this abhorrence seems to thy reason contrary to that unlimited obedience, that absolute devotion of service, which is due to the monarch of the earth. Here thy human sight is dazzled, thy head turns round, and the precipice is beneath thy feet. From its brink thou lookest back to the schools of Balch; thou callest for assistance from the Bactrian groves. This struggle of a virtuous mind is much to be commended. May a gracious emanation from the source of light assist thee to distinguish that narrow path, which, amongst the perplexed mazes of human policy, is alone consistent with his original dictates! Human wisdom, CLEANDER, even in these retirements, where it is not disturbed by the tumult of the passions, or distressed by the intricacies of affairs, can go no farther, than to point out some few certain and immutable truths. Where, in their consequences, they appear to clash, it must be a superior power that can demonstrate their eternal consistency, since to obscure that consistency with false appearances, is the utmost effort of the potent ARIMANIUS.

All we can then advise is, to withdraw from those paths which are so overspread with fatal snares, and seek for security in retreat. This
is

is the only penance that can be at all effectual towards thy passing the eternal bridge in safety, and arriving in those regions of the blessed, the certain, though distant contemplation of which is the fragrant oil, that keeps alive the sacred flame in the bosom of every true believer, with a brightness, to which the splendors of all earthly greatness are more dim than twilight, outvying even the radiance of the Persian throne. While thy services to that were consistent with the universal law, thy virtue was heightened by its exalted object. Those services have been long and faithful. It is now high time to gain a dismissal from the arduous task. Wait not, I charge thee, for the tempting rewards of ambition; break off, without hesitating, every Grecian attachment; and follow timid Virtue to some humble cell. From thence thou mayest look back, with equal transport, on the duties so attentively performed, and the guilt so narrowly avoided. Leave these dark scenes to other actors: if OROMASDES has doomed the destruction of the Grecians, fear not but he will find fit instruments to effect it, while thou shalt look on in happy innocence; instruments, who shall perhaps find the punishment of their guilt in the permission of accumulating crimes. Farewel: may the source of light illuminate thy soul! No ritual observance shall be wanting, on the part of thy friends, to atone for what is past.

T.

LETTER CLIII.

GOBRYAS to CLEANDER. *From Persepolis.*

I WAS some days in hopes to have sent you the agreeable news of our treaty with the Lacedæmonians being brought to an happy conclusion ; but it has been broke off on the very point of signing, in a manner so extraordinary and unexpected, as leaves us entirely at a loss to account for the conduct of the Spartan republick. From this preamble thou wilt no doubt expect a detail of the negotiation, which was undoubtedly, in its object, the most important, but proved, in its issue, the most singular, that was ever entered in the chronicles of the empire. There was no pains spared to secure a good conclusion to the treaty, by a courteous and hospitable behaviour towards the persons of those who negotiated it on the part of Lacedæmon, and a frankness and sincerity on the side of the king's commissioners, in all the overtures they made to forward it. PLISTOLAS and PHARAX, the two new Spartan ambassadors, were received by the governors of the provinces, through which they passed in their way to court, with all the respect that could be shewn to the representatives of so considerable a republick. About two parasangs from Persepolis they were met by TISSAPHERNES, master of the horse, the captain of the immortals, and several of the satraps ; who conducted them to the palace prepared for their reception within the walls of the city. In the evening HYDASPES was sent to welcome them in the king's name, and settle a time for their publick audience, which was performed in full splendor a few days after. The speech which PLISTOLAS made to the king, when he delivered his

his credentials, was short, but not without dignity or politeness. "Great monarch, we admire the magnificence of thy court, and the number of thy attendants; but are more struck with the grace and majesty of thy person. And we doubt not, but that in the management of the business with which we are entrusted by our native city, we shall have reason to esteem thy wisdom in the choice of thy ministers." The king answered them in few words, that he could not but hope well of the success of any negotiation in which they were employed; that he would order some of his council, in whom he reposed most confidence, to confer with them as often as they desired it, and they should find him not less desirous of the alliance of Sparta, than that republick was of his."

When that day's ceremony was over, TERIBAZUS, ARTAPHERNES, and myself, were appointed commissioners to treat with them. I endeavoured indirectly to have NICANDER set aside, knowing by experience, that he was an impracticable man, and would certainly throw obstacles in our way; but was told, that their instructions enjoined them to do nothing without his advice. At our first meeting, the ambassadors put into our hands a declaration concerning the grounds of the quarrel with Athens; it represented the war to have taken its rise from the ambitious views of that state, which had endeavoured, by oppressing their allies, embezzling the publick treasure at Delos, and other unjustifiable methods, to overturn the independance of the Grecian commonwealths. The hard usage of MEGARA and POTIDÆA, the succours sent to the Corcyreans, and the private interests and resentments of PERICLES, were not forgotten. It concluded by expressing the hopes, which the republick of Sparta entertained, that the king would not deny them his assistance in the prosecution of so just a cause.

Thou mayest imagine, CLEANDER, it was not our intention to dispute the facts alleged in this memorial; but after telling the ambassadors, that we would lay it before the king for his consideration, we added, that as no alliance could be lasting and sincere, when the contracting parties did not find their mutual interests concerned, we thought the most proper way of bringing things to a fair and speedy issue, would be for both sides to communicate their respective projects of a treaty to each other, the conditions of which might be debated in subsequent conferences. They readily agreed to it, and the king's commissioners presented the following paper*:

I. "That there should be a firm league and amity by sea and
"land between ARTAXERXES king of Persia, and the republick
"of Lacedæmon."

II. "That during the continuance of the war against the Athe-
"nians and their allies, the king of Persia should assist the Lacedæ-
"monians with a fleet of fourscore sail, to be employed in such ser-
"vices, either jointly or separately, as should most annoy the com-
"mon enemy."

III. "That, for the better encouragement of the Peloponnesian
"sailors, the king of Persia should agree to raise their pay from
"three to four oboli a day."

* Such of our readers, as are not much versed in ancient treaties, will not take it amiss, to be told, that this project agrees in the most material points (particularly the article which concerns the Asiatick Greeks) with the alliances afterwards concluded between the Persians and Lacedæmonians; of which there are several instances in the 8th book of THUCYDIDES, and the first of XENOPHON'S Grecian history. So great, we may reasonably suppose, was the reputation of the ministry of ARTAXERXES for wisdom and integrity, that their successors thought they could not regulate their conduct by sounder maxims of policy. Note by the Translator.

IV. "That

IV. "That, in consideration of these succours, the Lacedæmonians and their allies should secure and guarantee to the king and his successors, the possession of all the cities in Asia, and their dependencies, which had formerly belonged to the king, or any of his royal predecessors."

V. "That they should further promise, not to disturb or molest the Persian navigation in any of those seas where it had been carried on in former times."

VI. "That in case of any invasion from foreign enemies, or troubles from domestick rebels, they should join the king's army with a body of ten thousand Greeks, to be commanded by the Persian generals."

VII. "It is further stipulated, that no treaty should be entered into, or peace made, without common consent."

The Lacedæmonian project differed from ours as to the proportion of succours, in ships and money, which the king was to furnish them with, and entirely omitted the two principal articles of a free navigation, and the guarantee of the Asiatick colonies; only offering ten thousand men and thirty gallies, as their quota of assistance in case of any attack upon the Persian dominions.

At the next meeting they were told by us, that we could by no means think the offers they made in any wise an equivalent for the advantages secured to their republick by the king's own proposals; much less were they equal to the extravagant conditions set down in their project; that we were directed to tell them plainly, that unless they would repeal the two articles in CIMON's treaty, as expressed

in our draught, it was loosing time to continue the conferences with them, and this negotiation must end as fruitlessly as the former.

NICANDER replied, that they were very ready to give us all reasonable satisfaction, and they would not dispute with us the point of a free navigation in those seas where it had been prohibited; but it was impossible for them to surrender in express terms all the cities of Asia, for whose liberties their ancestors had fought, into our hands; since such a condition would reflect a disgrace on their republick, that could never be cancelled; it would set their own allies against them, and for once make the cause of Athens popular in Greece. I told them, that it was but common justice to restore the king to his rights, when he was to assist them in vindicating theirs; that I could not comprehend what offence their allies could take, at a step necessary to secure to them the assistance of a powerful monarch; nor how the fate of Ionian colonies, allied to the Athenians their enemies, could any ways affect the interest or reputation of Sparta. The dispute between us continued for some time on a footing, that plainly shewed, that as we were content to increase our succours provided the two articles above mentioned were admitted, they on the contrary, would be satisfied with a less proportion, if they could prevail to have them laid aside. At last it was agreed to refer the final decision of this matter to another conference. I observed, that PLISTOLAS and PHARAX took very little share in the debate, leaving the management of it wholly to NICANDER, who appeared most prejudiced against our demands. Upon communicating this hint to my colleagues, it was agreed, that we should have a private conversation with PLISTOLAS, and endeavour to find out, whether they were not left more at liberty by their instructions, than they represented themselves to be; and whether this extreme obsti-

nacy

nacy was not put on, in order to obtain the better bargain for the republick of Lacedæmon. PLISTOLAS readily came to me, and, after I had discoursed him on the present inability of his state, and their allies, to prosecute the war vigorously without foreign assistance, I urged him to declare, whether they had not power to make us farther concessions ; or else, I assured him, we had orders to break off the treaty, at the very next conference. He said there was a general clause in their instructions, directing them to adjust the interest of the Greek colonies in such a manner as might be least dishonourable to the republick, and best tend to strengthen their alliance with the king, and he would confess to me, that he thought the articles we proposed answered both those provisoes. But as they were tied down not to conclude any thing without the concurrence of all three, and NICANDER, his colleague, was obstinate against admitting this article, he did not see what was to be done ; that he would make one more effort to gain his concurrence, and acquaint me with the result of it. The next morning he sent me a short letter to this effect, “ that NICANDER was at last convinced it was “ better to comply with our demands, than put an end to the negotiation.” This convinced my fellow-commissioners and myself, that nothing more was wanting, than to draw out the treaty in form, and sign it without further trouble. But how much were we surprized, when at the next conference, after having read to the fourth article, NICANDER rose, and said, that upon further consideration of the purport and sense of his instructions, and the knowledge he had of the sentiments of those in the administration of affairs at Sparta, he thought himself obliged to retract the consent which his colleagues had extorted from him, to an article inconsistent with the interest of Greece, and dishonourable to his country ! The other ambassadors, seeming not less concerned than us at this declaration, maintained, that the republick would ratify the article, as
we

we had offered it, since the cities in Asia were not expressly given up, but only included under the general description of territories formerly belonging to Persia. But NICANDER with great warmth declared, he had rather lose his right hand, than set it to such a treaty. Upon this personal altercation we told them, that till they had settled amongst themselves a point of so great consequence, nothing could be determined ; that we had done all that lay in our power to facilitate the treaty, and were sorry that they had not proceeded with the frankness and sincerity which were expected from them. PLISTOLAS has since protested to me in the strongest manner, that he could not imagine what were NICANDER's reasons for retracting ; and to prove to me that PHARAX and himself were really of opinion, that they should not be disowned by their principals, he has offered to sign the treaty without NICANDER. But it has not been thought proper to accept this proposal, because of the clause in their instructions, which renders their unanimous concurrence in every particular necessary.

We have since received your letters, which contain an account of the truce concluded between the Lacedæmonians and Athenians, and the strong disposition which appears in both sides to put an end to the war. Several are of opinion, that the ambassadors must have had some earlier notice of these transactions, though they have not acknowledged it to us ; for they say, that NICANDER's retraction of his consent, and the absurd offer of PLISTOLAS and PHARAX, which they knew we could not with any security depend upon, bear all the marks of a disingenuous piece of shuffling, contrived to palliate a change of measures, which was really occasioned by an alteration of affairs at home. However, we are not without hopes, that the instructions sent by CHARICLES will have reached Athens time enough to enable you to prevent a final accommodation. In the
mean

mean time, till their success is known, our counsels here are at a stand.

What you mention in your letter of the good effects that may arise from employing ambassadors, and the disadvantages with which unauthorized agents contend, has such weight, that it is determined to send ARTAPHERNES with an extraordinary commission to Sparta, as soon as the event of the treaty begun at Athens shall be known. I believe PYTHON is pretty well recovered from the consternation he was at first under, when he heard our negotiation with the ambassadors was almost concluded. He came in great haste from ORSAMES's Villa at Taoces, to interrupt it, as far as lay in his power. The king told ORSAMES pleasantly, upon seeing him the other day in the presence-chamber, "that he could not help
"being alarmed at the frequent private conversations, which he
"held with the Athenian agent; and believed he must examine
"him upon the subject-matter of them." ORSAMES replied, "he
"was content to undergo the enquiry, and would confess, that in
"some of his letters to CLEANDER was contained a full account of
"all his practices with PYTHON." I had a long conference with that minister upon the assembly's answer, mentioned in your last dispatch, and brought him to acknowledge, that immediate satisfaction ought to be made for some of the ships on our list: the state of the case, with respect to the others, he is to settle with commissaries of the marine, who are ordered to confer with him. He likewise informed me, that the people of Athens, to shew how little part they had taken in ZOPYRUS's expedition, entirely approved the king's proceedings in regard to such of their countrymen as had been made prisoners in their retreat by the Caunians, which I told him the king could not look upon as an adequate satisfaction to the injury they had done him, by suffering ZOPYRUS to sail out of their
ports,

ports, when his design was publicly talked of at Athens; and that he insisted they should punish all who returned thither, after openly appearing in arms at Caunus. I find PYTHON inclined to a prosecution of the war against Sparta, particularly if our assistance can be obtained; and strongly of opinion, that the majority of the assembly will reject a treaty. But as I suspect him to be a creature of CLEON's, I am doubtful what credit to give to his assertions. The persons seized at Miletus, it is true, were the king's agents, which gives a present interruption to our designs in those parts, though the chief reason for suspending them is to wait the event of the treaty at Athens; for it is by no means our intention to draw upon ourselves the arms of all Greece, before we are thoroughly prepared. Farewel.

P.

LETTER CLIV.

CLEANDER to SMERDIS.

ONE would think, that the inquisitive and aspiring people among whom I reside, satisfied with the progress they had made in all parts of science, were for pushing their intellectual discoveries into a new and untried region, and had some ambition of adding to their boasted acquisitions in knowledge, the knowledge of futurity. Infinite almost is the collection of observations which they have made for this purpose ; yet an order of men is set apart for collecting more, or interpreting what they already have ; and they imagine themselves in a likely way of reducing to all the certainty and regularity of system some of the seemingly most casual things in nature.

I was drawn into this reflection by just now passing by a place where one of these augurs, who are supported here at the publick charge, was engaged in the business of his profession. He was seated in a chair of a particular make, and appropriated to that use ; clothed in a long white robe ; had a crown of gold upon his head, and was adorned with all the other habiliments of his office. He had a tablet in his hand, on which he writ down every circumstance relating to the birds of divination, their flight, species, voice, and manner of appearance ; every thing that might assist the enquiry he was making, which was to collect from such notices, as these messengers were supposed to bring, whether a projected descent of the Athenians upon the island of Sphacteria would meet with success.

I did not care for asking many questions on so nice a point, lest I should draw any suspicion on myself and character; and therefore could not perfectly inform myself about the whole process and issue of this affair: but I should judge, from the general joy and pleasure which were diffused over the countenances of the assembly, that they had not the least doubt, that the event would be fortunate, and the gods favourable to their design.

This incident naturally turned my thoughts on the subject of divination, and the various kinds of it that are here in use. Some indeed attended with more solemnity and expence, and therefore held in a higher degree of credit and esteem; but others cheap and obvious enough to every one: so that all have here sufficient means of satisfying themselves with regard to any event which they have either a curiosity or a concern to know.

I would not presume to trouble thee, venerable SMERDIS, with a detail of all the particulars relating to this mystery. The whole would be too tedious, and many parts too trivial for thy notice. All nature indeed is supposed to have something of a prophetick gift. Every thing we see or hear is thought capable of affording some insight into our future fortune, and observed accordingly with a suitable attention. Every animal, be it bird, beast, or insect, under all the variety of circumstances with which its appearance may be attended, every uncommon phænomenon in the heavens, every sudden emotion of the mind or body, our very dreams, and even words, are imagined to contain some presage of approaching good, or warning against impending ill. These notices indeed are sometimes too fine for the coarser sight of common apprehension, but cannot escape the penetration of the more acute observers, who are trained up to the art, and invested with a publick authority to interpret them.

There

There is one kind of divination, which is supposed to proceed from some immediate communication of the gods ; another, which is the result of observation, and attainable by experience. Some pretend to be actuated, in an extraordinary manner, by a dæmon, or spiritual agent, who transacts every thing without their privity, and makes use only of their organs in the answers he gives, and the discoveries he makes. Another sort have their bodies thrown into a lethargick and insensible state, while their soul, at these seasons, disengaged from its heavy associate, is at liberty to traverse unconfin'd the regions of earth and heaven, and instructed by the free conversation of gods and heroes, brings back such various intelligence, as enables them to satisfy all enquiries. We have accounts of those who have continued a whole age in this dormant posture ; but I think poor HERMODORUS was in the most pitiable circumstances, whose body being betrayed into the hands of his enemies, while his soul was engaged in one of these improving excursions, they took an unmanly advantage of his absence, and destroyed the cottage, while the tenant was abroad.

Of all the methods of prediction, that depend on human skill, augury is here in the most repute. Nothing may seem more uncertain than the flight of birds, or more unintelligible than their voice, or uninteresting than their appearance. But every thing relating to them has here some meaning ; sometimes more clear and explicit, sometimes more secret and mystical, but such as may easily be unfolded by the professors of the divining art, in all the more nice and complicated cases. These creatures, like others, seem commonly intent on the means of supporting their own being, or providing for the support of their offspring. But it is concluded here, that they have higher views ; and though they may appear to the less

discerning busied in such inferior matters, yet they come to inform the Athenians when their armies should march, or their fleets sail; with whom war is to be carried on, or peace concluded; when their magistrates should be elected, or assemblies meet for the dispatch of business; for nothing of a publick nature, and of any consequence to the state, is determined here without their concurrence. Whether these notices by birds be owing to some divine direction, or may not, in some measure, proceed from their own sagacity, I have not been able fully to inform myself; for so fundamental a part of their religion is a subject of too much nicety and importance to be entered freely into, or to admit of any debate. To suppose them sent by an express appointment, seems a more reasonable foundation for the strong confidence they place in such admonitions; though some proverbial sayings in use among them, of their being privy to the most secret transactions, would make one think, they believed them in their own nature to be most prying and observant creatures.

But though this method of divining be more frequently practised, and attended with more formality, yet there are a thousand others in great credit. Lightning and meteors are celestial signs, to which great attention is paid. A tingling of the eye, and a palpitation of the heart, are included in the class of divine prognosticks. It was a sneeze from one of his right-hand attendants at the time of sacrifice, that is said to have given THEMISTOCLES the first earnest of his success against Persia. And our calamitous defeat at Salamis was partly owing to the warmth of spirit and confidence of victory, with which his soldiers were animated by this seemingly insignificant incident; though we ought not to deny the owl, that perched upon the mast of his ship, the share he had of kindling up this martial ardour.

ardour. For however unpromising or inauspicious his aspect may be in other places, he is treated at Athens with great veneration, and trusted as one of the surest omens of success.

Sacrificing likewise is not only used here to engage or acknowledge the favour of the gods, but to collect whether they design to be favourable. From being practised at first merely on publick and signal occasions, it is become a settled method of gathering their intention, or soliciting their assistance in the common exigences of life; before a journey, or after a dream; in any discomposure of mind, or indisposition of body. In looking for auspicious signs, the soundness of the heart, the liver, and the lungs, is the chief object of attention; though the sparkling of the incense, and contortions of the smoke, are of some use in the enquiry; and the posture of the tail is not a little observed; for being twisted, it denotes a complicated case; if turned down, it betokens nothing but disaster and defeat; but lifted up, it is confided in as an undoubted signal of success.

If the victim goes freely to the place of sacrifice, it is esteemed a good omen. To try the temper he is in, they generally draw a knife along his body: if he not only bears this quietly, but consents by a nod, (which gracious mark of his approbation is commonly obtained by pouring a little water into his ear,) it is immediately concluded, that the offering is acceptable, and the event of the business will be successful; so much stress is laid on this circumstance, that the Athenians, in times of distress, have erected extemporary altars, where the victims of their own accord stopt in the procession; and here is a traditional story of a mad bull, that broke loose from ten men, and then tamely followed an old priestess to the place of sacrifice.

These

These rites are performed with great solemnity before a battle, the victims being adorned with crowns, flowers, and ribbons, and their horns often tipped with gold. But unless the omens be favourable, the Greeks will rather throw down their bucklers, and submit to the enemy, than by resisting be guilty of impiety and disobedience to the will of the gods. MARDONIUS at such a juncture had like to have cut in pieces the whole body of forces under PAUSANIAS, had they not been animated by a sudden change of appearances, and made so violent a charge as the Persian army could not stand.

In dwelling upon this subject I can hardly keep up a gravity, which it may seem to require; because I am persuaded, that the whole mystery of soothsaying, as it is here practised, is rather to be attributed to the contrivance of men, than the communication of the gods; though it is with the utmost deference of judgment, that I offer my opinion to thee, venerable SMERDIS, who art so much better acquainted with the will and ways of Providence. But from some instances that have fallen under my notice, I cannot help thinking, that it is a stratagem, by which selfish and artful men practise more safely on the credulity of the weak and well-meaning. And I have often smiled at, though I could never credit, a common report of our great philosopher's suggesting to the people, that a sneeze was an admonitory hint from his attendant dæmon. Doubtless those who are concerned in the direction of civil or military affairs, have made, and do make, great use of these strong persuasions, which omens generally produce, as they may accommodate them by a little dextrous management to serve any purposes they have in view. By this means they may baffle the best laid and most forward project, and throw a damp on the most active and enterprising spirits. By this they may raise a multitude to the most sanguine expectations from the utmost depression of despair, and inspire them instantly with all the fire and fierceness of enthusiasm.

The

The self-interest of mankind, and their importance to themselves, would indeed have their share, both in producing and continuing this turn for divination; as it is a scheme, they might think, that would be often serviceable to their welfare, and which would always be flattering to their vanity. We are creatures made capable of, and designed for, happiness; we have therefore great quickness in discerning, and sensibility in feeling, the several ways by which it is or may be affected. This, joined to our presumed significancy, and the chief rank we hold in the visible creation, makes us imagine, that we are really as dear, and appear as considerable to every other being as we do to ourselves; and that all the different ranks of inferior animals were made solely to administer to our pleasure, without any view of advancing their own. On this account we are apt to conclude, that all the business which is transacting near us has a particular regard to our mighty selves, till we come at length to interest heaven and earth so far in our preservation, as to suppose, that whatever is done is principally designed to advertise us of any good or ill that is likely to befall us.

These reflections have often led me to commiserate the hard lot of this superstitious people, who are thus taught to overlook the enjoyment of present good, for the sake of those little fanciful elevations which they have from the expectance of some future one; and when the real ills of life are so many, are exposed to a thousand adventitious distresses, that spring only from groundless apprehensions. The hoarse note of a raven is enough to chill the warmest hopes of an Athenian, and make a publick assembly, intent on the execution of the most necessary affairs, break up in confusion. Journies of business, which my friend PHILEMON and I had settled, have been often suspended on account of the unpropitious sight of a swallow; and many a party of pleasure been interrupted by the ill-timed appearance

appearance of a hare or a weasel. I have sometimes ventured to argue with, or banter the good old man on these occasions ; but only found, that prejudices of this kind are impressed too deeply on the minds even of sensible and ingenious men, to be ever erased by reason or raillery. How much more agreeable to our nature and circumstances is the practice that is enjoined us in the pure and uncorrupted pages of the Zenda ! “ That we should take occasion
 “ every day, from the first animal we meet, to pay our grateful
 “ acknowledgments to the supreme source of light and happiness ;
 “ who has produced such an amazing variety of creatures, provided
 “ sufficient means to make them happy, and yet made them all in
 “ some degree subservient to the use, and conducive to the welfare
 “ of man.”

G.

These reflections have often led me to commiserate the hard lot of this superstitious people, who are thus taught to overlook the enjoyment of present good, for the sake of those little fanciful evils, from which they have from the expectation of some future one ; and when the real ills of life are so many, and exposed to a thousand various diseases, that spring only from groundless apprehensions. The housewife of a raven is enough to chill the warmest hopes of an Athenian, and make a public assembly, intent on the execution of the most necessary affairs, break up in confusion. Towns of business, which my friend Fillion and I had settled, have been often suspended on account of the unpropitious sight of a swan, and many a party of pleasure been interrupted by the ill-omened appearance of a raven.

The

L E T T E R CLV.

CLEANDER to GOBRYAS.

ON the first of this moon Scirrophorion, PHILOCLES, the Tri-
rarch, arrived here express from the generals at Pylus, with the
news, that the Athenian forces had made a descent on the island
Sphacteria, and after a brisk engagement obliged the Lacedæmonian
garrison to surrender themselves prisoners at discretion.

I have enclosed the most authentick detail of the whole affair, in
a copy of the dispatch sent by CLEON and DEMOSTHENES, which
has been read more than once in the assembly with repeated accla-
mations. From several strokes in it, I am satisfied it could be drawn
up by no one but the enterprising son of CLEÆNETUS, who, what-
ever share of merit he may justly lay claim to in planning out the
action, seems determined not to lose one tittle of applause for want
of rhetorick in describing it. The rejoicings on this occasion are
now at their height, accompanied by all those marks of rioting
which the multitude are apt to commit, when flushed with an
unexpected success, which they ascribe to a general who stands high
in their esteem. The transport of the populace has exerted itself
upon the houses of those citizens who promoted the late negotiation;
and their characters are made the subject of scholia or catches, adapted
to the genius of the vulgar. Neither the humane superstition of
PHILEMON, the formality of DIODOTUS, nor the caution of NICIAS,
has escaped the low raillery of these political satirists, whose rough
licentious writings give one a strong idea of the times, when the

great men of Greece were abused from the carts of THESPIS and his contemporaries.

I can assure thee, noble scribe, that this event is looked upon as the most extraordinary one that has happened during the course of the war ; for, in the first place, the most intelligent persons in Athens were so far from imagining that CLEON's wild project would meet with success, that they rather expected every day to hear of his shameful repulse. In the second place, it was the universal opinion, that the Lacedæmonian detachment in Sphacteria, in imitation of the three hundred at Thermopylæ, were determined to die in their ranks, after selling their lives so dear, as would make the victory worth very little to the Athenians. But the issue of this affair has verified the old Grecian proverb, " The fortune of war is ever "productive of novelties ;" since it is esteemed the most disgraceful blow the Lacedæmonians ever received, with the least loss to their enemies ; and CLEON, whose military qualifications were never reckoned the shining part of his character, is now put on a level by his flatterers, with the most celebrated captains of Greece for bravery and conduct. He is expected to arrive from Pylus in a few days. I shall take the first opportunity of communicating to him the rupture of the Lacedæmonian treaty, and endeavour to discover whether the professions he made me before his expedition, of drawing this state into a closer alliance with ARTAXERXES, were sincere. If I find they were, I will persuade him to feel the pulse of the assembly upon that subject. His emissaries shall spread about the disposition into which the haughtiness of Sparta has thrown our monarch, to cultivate the friendship of Athens, and insist on the reasonableness of softening the rigour of CIMON's peace, in order to obtain a powerful assistance from Persia, which may in the present juncture, decide the fate of the war. By this method the Lacedæmonian

monian slowness may be quickened; and if the king perseveres in his design to take part with them, ARTAPHERNES will meet with the better reception. On the other hand, it will be seen, whether the Athenians really intended to make proposals of a strict confederacy to our court, or only contrive amusements, to prevent our joining with the Peloponnesian allies.

Thou mayest be satisfied, that the Lacedæmonians will not think themselves much obliged to their ambassadors at Persepolis, for giving such entire credit to the first advices of an accommodation, as to break off the conferences in so abrupt and ridiculous a manner.

Instructions, which, like theirs, were to be interpreted according to the exigencies of affairs, should never be entrusted but to ministers of the greatest capacity and experience. And for my own part, I never thought negotiation the talent of the Spartans.

The republick of Athens is determined to push on the war vigorously this summer. A fleet of eighty gallies is equipping with the utmost diligence, which is to be put under the command of NICIAS. The assembly have passed a vote, that a thousand citizens, (who are to be chosen by lot out of the tribes,) and three hundred of the Hippeis, should hold themselves in readiness to embark at an hour's warning. They have likewise demanded assistance from several of their allies. The expedition is intended against Corinth, either to land and take the city by surprise, or to make an attempt upon the shipping in the harbour; both which undertakings, however plausible they appear in the scheme that has been laid before the people, some experienced officers have assured me to be extremely difficult, if not impracticable. Letters are arrived from SOPHOCLES and EURYMEDON, who were sent with a fleet to Corcyra the begin-

ning of the summer. They give an account, that having landed some companies of Athenian soldiers, the revolted were beat out of their fastnesses ; a fort they had built on the mountain Ithone stormed, and the greatest part of them obliged to surrender at discretion. The unfortunate men so taken were confined in a small island near Corcyra, till the people at Athens had pronounced sentence upon them, with an express condition, that if any attempted to escape, they should all be surrendered up to the Corcyrean magistrates. These terms were violated on the part of the captives ; and the Athenian generals, without waiting for orders from hence, after putting them into the hands of the magistracy, pursued their voyage for Sicily. Advice is since come that the latter, glad of the opportunity to extirpate every remnant of the aristocratical faction in Corcyra, condemned them all to death, and delivered them over to the insults and barbarity of the multitude. Such is the blind violence of party wherever it prevails. May the extremes of it be avoided by every state that would preserve its good sense, its liberties, and its humanity !

Before this reaches thy hands, thou wilt have received the dispatches, of which CHARICLES is the bearer ; and I will presume to hope, thou are not unmindful of the request I presumed to make in them, that thou wouldst intercede with the king for my return. Not to urge again the topick of the danger I run by a much longer continuance here, after practising with CLEON, I will just mention, that PYTHON has, in his last letters to the senate, informed them, that the Persian court has very exact intelligence, not only of the actions, but the views and designs of this state, and frequently earlier and more important advices, than himself. I am sensible thou communicatest my dispatches to none but those of the supreme council ; but canst thou so well answer for the fidelity of those who
give

give hourly attendance at thy palace? And as my letters are registered in the archives, the holy Mage who has the care of them, may have no aversion to an Attick talent; and in that case, an artful insinuating minister, like PYTHON, will find easy access within those venerable walls. Think not these suspicions founded entirely on my own chimerical reveries, for a friend of mine, who corresponds with PYTHON, shewed me a letter from him, in which he boasts, that "he had contracted an intimate acquaintance with one "who has it in his power to inform him of the most material passages at the court; and that he finds no places so secure in Persia, "to which a gold key gives not the readiest access."

I will own freely to thee, illustrious scribe, that after having spent the earlier part of my life in acquiring a knowledge of the learning, manners, and language of distant nations, and almost seven years of it in the king's service here, I long impatiently to revisit my paternal farm in the vale of DIANA, near my native Ephesus. That shady retirement is of all others the best adapted to my inclinations; as it places one beneath the envy and resentment of the great, and above their dependance. It is there I would finish my course in tranquillity, and live only to myself, praying for the welfare of the empire, the health of ARTAXERXES, and the happiness of my generous patron.

From Athens, the 3d of Metagnitnion.

P.

LETTER CLVI.

CLEON and DEMOSTHENES to the Senate and People of Athens.

BY our last letters, Athenians, you were informed, that the reinforcements under CLEON had joined your fleet before Sphacteria, and that it had been resolved to attempt landing, unless the Lacedæmonian generals consented, that their men in the island should be kept prisoners of war at Athens, till an accommodation was concluded. This proposal has been since made in form; and though visibly intended to prevent the farther effusion of Grecian blood, was rejected with disdain; answer being returned, that no Spartan ever came alive into the hands of his enemy. A reply so insolent and unseasonable had no other effect, than to inflame the zeal of the officers, and excite the courage and resentment of the soldiers. Accordingly, after giving a day's rest to the army, on the following night we set ashore eight hundred heavy-armed soldiers in the island, who surprised an advanced post of the Lacedæmonians, and either killed or took prisoners all who were upon guard. The disposition for landing the rest of the forces was performed with such discipline and regularity, that before break of day they were all disembarked, without the least opposition from the enemy. An accidental fire having a few days before consumed great part of the woods, with which the island was over-run, made us less apprehensive of ambuscades, and gave us also an opportunity of discovering that the number of the Lacedæmonians was greater than we imagined it to be; for which reason none but the *Thalamitai** were left aboard the ships.

* Rowers of the lower benches.

The troops began their march early in the morning in order of battle; the flanks, van, and rear being covered with small parties of the light-armed, who were directed to harass the enemy wherever they appeared, to scour the woods, and retire to the main body, in case they were pushed too vigorously. A large detachment of Spartans and Helots charged us at the opening of the defile, and put our van-guard into some confusion; but the main body marching up to sustain them, and our peltestia and archers sorely galling the enemy from the higher grounds at the same time, they were obliged to retreat in tolerable good order towards the extremity of the island, where they took refuge in a fortification, which, from the situation of the ground about it, seemed in a manner impregnable. Here being joined to the rest of their men, they made so gallant and obstinate a defence, that our heavy-armed infantry were thrice repulsed. After several hours continual combat, your troops were almost spent with heat and fatigue; and we began to think, though unwillingly, of sounding a retreat, when the commander of the Messenians proposed to us to attack them in the rear with a chosen party of the light-armed. We accepted this offer, and having given him eight hundred targetiers and archers, he found means, by conducting them through craggy narrow passes, to appear in the rear of the Lacedæmonians, ready to fall upon them from that quarter, the situation of which alone they thought a sufficient security. We no sooner observed this, than we ordered a herald to proclaim aloud in the front of our lines, that if the enemy would lay down their arms, they should be admitted to capitulate. The words were scarcely pronounced before we saw most of those on the ramparts throw down their weapons, and hold up their hands in token of assent. A suspension of hostilities immediately ensued, and it was desired by STYPHON, their commanding officer, that leave should be given him to send to the Lacedæmonians before Pylus for instructions. But we only allowed

lowed him to call an herald out of the camp, who, standing on the opposite shore, (which is but a very small distance from the island,) was acquainted with the necessities of the garrison, and in a few hours returned, and declared to them, in the name of Agis and his council of war, that they had permission to consult for their safety, provided they did nothing unworthy of the Spartan name. Upon this the besieged delivered up their arms, and surrendered themselves prisoners, stipulating only, that they should be used with humanity. The number of the Lacedæmonian captives are about three hundred: the whole number originally sent over into Sphacteria was four hundred and twenty, all picked men.

After obtaining this glorious success, we offered up, according to the pious custom of our ancestors, a sacrifice out of the first fruits of the spoils to JUPITER and MINERVA the counsellors, the tutelar deities of this state. We likewise set up a trophy on a rising ground, which affords a fair prospect of the enemy's camp. We intend to begin embarking our army with the prisoners, and the rest of the booty, to-morrow; and shall then reinforce the garrison of Pylus, and take the first favourable wind to sail for Athens.

We think ourselves bound in justice to assure you, that the whole army, as well officers as soldiers, in their respective capacities, behaved with as much skill, valour, and intrepidity, as were ever shewn by any troops, on any occasion whatsoever; and we recommend to your notice more particularly, for their gallant conduct, PHILOCLES the son of LACHES, the bearer of these dispatches, LAMACHUS captain of the Peltastai, and THERAMENES Trierach of the Nereids. As to the victory itself, we know not, Athenians, whether it may become us, who were unworthy instruments of obtaining it, to anticipate the impartial judgment you will form of it
by

by adding our own. But in justification of your two generals, one of whom undertook for the success of this measure, in a manner that might appear too presumptuous, and the other both advised the descent, and assisted, to the best of his abilities, in making the necessary dispositions for it, give us leave to say a few words; that considering the courage and obstinacy of the garrison, and the advantage in point of situation and knowledge of the island with which they fought, we believe your forces never gained a completer advantage, with less loss, and more honour to themselves; in sight of an enemy's camp, superior in number, which looked on as unconcerned spectators of the combat. Certainly the consequences to be drawn from it must be very beneficial, if you persist in refusing to hearken to the counsels of those who would effect, by a disgraceful peace, what the united strength of your enemies is not able to compass.

From our Camp in the island of Sphacteria, the 25th of the moon Hekatombéon.

P.

LETTER CLVII.

CLEANDER *to* CRATIPPUS.

THE people of Athens are so elated by the victory at Sphacteria, that they have ordered as many Hermæ to be made in honour of it, as were set up after the defeat of the Medes at Strymon. My curiosity led me the other day into the portico, where they are to be placed. “I suppose (said I, to a friend who was with me) the state takes this opportunity to pay some acknowledgment to DEMOSTHENES, the instrument of its success against the Spartans, by inscribing his name with a recital of the action on the bases of those statues; an acknowledgment suited to one of his elegant mind, who is equally sensible and deserving of applause.” “By no means (answered he); it is never usual on these occasions to mark any name but that of the people.” “Methinks (returned I) your practice is an odd one. Why, you pay more honour to the trifling feats of activity or strength performed at your solemn entertainments, than to the wisdom and virtue of those officers who decide the fate of your country! The Athenians must have a very high opinion of their fellow-citizens, to think they are so much the servants of the publick, as to endanger their reputation, without even the hope of this fantastical reward. Or you must permit me to have a very mean opinion of the Athenians, if the passion of envy can infect a nation, to the prejudice of the few who distinguish themselves.” “You are mistaken, (interrupted my friend,) in imputing it to the envy and jealousy of the Athenians, not to their wisdom and magnanimity, that they

“ they are fond of publick monuments, but sparing in private memo-
 “ rials. I have thought the first often preferable to the last, since
 “ they are addressed to a whole nation, and may be regarded as an
 “ incentive to virtue by the meanest, as well as the most elevated
 “ mind. When it is said (for instance) on some of them, that the
 “ people fought valiantly and successfully for their liberties, can one
 “ of the finest education, of the greatest quality or fortune, infer
 “ any thing less from it, than that it becomes him to be the fore-
 “ most in such contests? Or can the most uncultivated fail of
 “ being reminded, that, though he acts in a little sphere, his life is
 “ a debt to his country, which must be paid whenever she demands
 “ it? But when a statue is erected, or an inscription drawn up, to
 “ the honour of a private character, it makes an impression upon
 “ few.—To attain such exalted merit is above the reach, and to
 “ desire it, is beyond the wishes of most men; so that while the
 “ name of a people excites a general spirit of enthusiasm, the memo-
 “ rial of one genius excites only the emulation of another. Like
 “ an esoteric treatise of philosophy, it may fall in the way of the
 “ vulgar; but they cannot understand it, or improve by it, because
 “ calculated for men of speculation; whereas the publick monuments
 “ are like popular essays, more universally useful and intelligible.

“ To turn the argument in another light. Would it not be incon-
 “ sistent with that equality of rank, which should be carefully
 “ maintained in a free government, to bestow distinctions of this
 “ nature too frequently even on those who are eminent? Can any
 “ more effectual way be taken to inspire a love of our country, or
 “ to suppress the gentle risings of vanity, than to let it be known to
 “ every man of parts, that it is a matter of strict duty to be active
 “ in the common service? That what he performs with credit in
 “ the field, is owing partly to the tutelar deities of the state, partly

“ to the valour of his soldiers, and the experience of his officers ; and
“ after all, fortune takes a considerable share of praise from him.
“ That on these accounts he has no claim to crowns of gold, statues,
“ or inscriptions. Yet were the contrary practice observed, which
“ you zealously recommend, the opportunities which such pre-
“ eminence would afford its possessors, of comparing themselves
“ with their countrymen, would intoxicate some with a dangerous,
“ and others with a silly pride ; so that he, who arrived to these
“ glories, and had good talents, would in reality erect himself into the
“ monarch of the state ; while one of meaner endowments would
“ in fancy be so superior to the rest of his plain fellow-citizens, that
“ the gift of them would be a certain prejudice to the man, and
“ render him strangely ridiculous. We may add further, that as
“ the best understandings are not proof against the giddiness which
“ attends honours, so great honesty may be corrupted by a facility
“ of procuring them ; and they will be sought for in the quarrels of
“ faction, not contested in the race of virtue.”

I was not willing, CRATIPPUS, to hold a controversy with my friend, and yielded to him. From a trifling particular concerning the Hermæ, which the state is now erecting, our conversation rambled into general topicks ; and the longer we talked, the more we lost sight of what we first disputed. At last I said, “ How disproportioned is the number of possible methods for preserving
“ fame, to those of acquiring it ! an argument that we ought not to
“ concern ourselves about its duration after death. If it has served
“ our turn while we lived, we should not eagerly intrude it upon
“ the stage to the disturbance of the characters that succeed us ;
“ since it seems a sort of busy impertinence to aim at ingrossing
“ the attention of posterity. Commemorative pillars and inscriptions are undoubtedly the best records of antiquity, as they are
“ more

“ more lasting, and less liable to alteration than tradition. In the
“ first ages an unhewn stone was often placed on the spot where
“ some remarkable transaction had passed ; but the knowledge of its
“ occasion could be had from nothing but the memory and reports
“ of the inhabitants. This imperfect means of giving information to
“ succeeding times was afterwards improved, by sketching out a bar-
“ barous representation of the story on rough columns ; the design
“ of which, in a course of years, was only to be gathered from
“ conjecture, till letters introduced an historical certainty. HERO-
“ DOTUS has extracted much of his history from the marbles fur-
“ nished him by the priests of Ægypt ; and it is to these we are in-
“ debted for our acquaintance with the celebrated conquerors, SESOS-
“ TRIS, HERCULES, and BACCHUS.” “ And truly, (interposed my
“ friend,) I would willingly part with their acquaintance. I am
“ sorry we were ever possessed of their names, or their examples.
“ The love of praise soon put us on contrivances for transmit-
“ ting it to our descendants ; and most of the ancient monuments
“ perpetuate the glory of particular great men, but scarcely any
“ are of the national kind I have commended. So that I am apt
“ to fancy, they were not so much erected by the veneration of
“ contemporaries for exalted merit, as by the personal vanity of
“ oppressors.” “ I believe (returned I) the national monuments,
“ which are your favourites, were never thought of, till mankind
“ had wisdom and courage enough to form civil societies upon prin-
“ ciples of liberty. Before that time, whatever credit the subjects
“ acquired, was unjustly assumed by the prince. But are you not of
“ opinion, however seldom these marks of honour should be bestowed
“ by the publick on individuals, yet if a statue or inscription were
“ now and then put up by the respect of private families to their
“ distinguished relations, that such memorials might be use-
“ ful ?” “ Could we rely (answered he) on the impartiality of
“ friends,

“ friends, and were the voice of dependants as disinterested as that
“ of the publick, I would agree with you. Otherwise, if these eulo-
“ gies become cheaply prostituted to the purposes of servility, and
“ in the opinion of every man shall exceed the merit of the cha-
“ racter they celebrate, they will be attended with the most hurtful
“ consequences. The generality, when they find the lives of the
“ great not at all correspondent to the laboured commendations of
“ them, will conclude the perfection set forth there to be unattain-
“ able and ideal ; for the difference is the same between the impres-
“ sion made by descriptions of what ought to have been, and
“ what has been, as it is between that of precept and example.
“ Poetry in its original was set apart to do honour to the gods and
“ heroes ; but that degeneracy, which infects all human things, has
“ spared not the sacred art ; and perhaps inscriptions may one day
“ be admired for the delicacy and sprightlines, not the truth and
“ simplicity, of the encomium.” “ Then, (said I), by Jupiter, I
“ could curse the invention of letters, which must submit to con-
“ vey so much flattery to succeeding times. After all, if no man
“ ought to wish for posthumous fame, except the imitation of his
“ character might be of real service to the world, then it is weak-
“ ness to think of it on our own account. If the vicious share it
“ here in common with the virtuous, and sometimes men of low
“ understanding with men of parts, then he who has qualified him-
“ self to deserve it, should not lament those accidents of nature or
“ fortune that deprive him of it. In a word, if the opinion of phi-
“ losophers be just, that there is another state of moral designation,
“ we may expect that MINOS, ÆACUS, and RHADAMANTHUS, will
“ reverse all the false judgments that have been passed in this ; and
“ while they condemn monarchs and ministers to eternal oblivion,
“ will call out, to the observation of innumerable beings, many wise
“ and good men, who were either unknown or forgotten.”

C.



Drawn by A. Day Rome.

Engraved by M^r. Rossi

EURIPIDES

From a Bust in the Museum at the Vatican.

LETTER CLVIII.

CLEANDER to HYDASPES.

I REMEMBER to have given thee an account some time since, of the character of EURIPIDES. It is with pleasure I can acquaint thee now, that by the means of SOCRATES, I am admitted into his esteem and confidence. He entertained me the other day with a play he has written on the fate of ORESTES, after the murder of his mother; which is wrought up with all the interesting circumstances, which the imagination of the poet, or the passions of human nature, can afford. As soon as the distress is raised to the height, and the expectation of the spectator with it, APOLLO descends from heaven in the last scene; and when you look for confusion, misery, and bloodshed, puts an end to it, to the satisfaction of all parties. “ Nothing (said I) can be finer or more affecting
“ than this performance; and yet I own myself no friend to what
“ you poets call ‘ the Deity from the machine.’ It is true, here is
“ a difficulty worthy of his presence; nevertheless, I am better
“ pleased to see things unravelled by the ordinary operation of second
“ causes, than by a sudden interposition. The gods, you know,
“ may do anything; and though I can trust them in the hands of
“ so judicious a writer as yourself, I am in pain whenever they
“ are introduced on the stage, lest they should do a great deal more
“ than their business. The practice therefore should be discouraged;
“ and methinks I am unwilling it should have the sanction of
“ your example. Could you have managed the story before us, as
“ you have done some others, the whole would have been of a
“ piece,

“ piece, and the tragedy would have concluded with as much nature
“ as it is conducted.” “ If you consider the plot, (answered EURI-
“ PIDES,) you will find it impossible to have turned it otherwise.
“ And to speak my sentiments with freedom, when the play is
“ drawing to a close, the attention of the audience on the rack,
“ unable to divine the consequences, it is an agreeable surprize to
“ bring things at once to an happy issue, and send them away in
“ good temper. Such pieces make a deeper impression on the mind,
“ than those in which you are prepared before-hand for the event.
“ I entirely approve what you say concerning the celestial ma-
“ chinery of the theatre. And we may observe, they are the fondest
“ of it who shew in every line a remarkable poverty of invention,
“ but value themselves on a fruitful fancy, because their deities appear
“ in all the wantonness of miracles. In truth, how can the fre-
“ quent recourse to this machinery be an instance of genius? It had
“ its birth from simple necessity, and should be used only in the last
“ extremity; yet (like several of the arts of life, which were equally
“ mean in their original) has been applied to the purposes of ele-
“ gance and ornament. Believe me, I should be sorry to deserve
“ the censure.” “ Mistake me not (returned I):—To censure you
“ as a lover of these extravagancies, who are the truest master and
“ observer of nature in the drama, would be as ridiculous, as to
“ upbraid SOCRATES with the follies of the sophist. You may be
“ convinced then, that, if I have common sense, I could not mean
“ it; and, upon recollection, I am persuaded, there is no way of
“ finishing your ORESTES, but that which you have chosen.” “ I
“ was fully possessed of your meaning, (replied he,) yet am obliged
“ to you for your polite manner of explaining it. At the same time
“ I take it as a proof of friendship, that you communicate every
“ remark which occurs to you at first reading, even though it be
“ crude and inaccurate. I assure you it pleases me to find, that my
“ tragedy

"tragedy is exempted from the imputation you have justly thrown
 "upon many others. If I do not deceive myself, it is of that kind,
 "which alone renders the descent of a god excusable, (since I think
 "it can in no case be commendable,) and may be vindicated, as well
 "from the affection of the spectators for the wonderful, as from the
 "reasons I have mentioned." "I wish (interrupted I) you would
 "forbear appealing to the vicious taste of the times in your defence,
 "especially when you are supported by better arguments." "You
 "may laugh at it, (said he,) but it is of considerable weight. A
 "dramatick writer, and a popular orator, are nearly in the same
 "circumstances. They must each of them consult the humour of
 "their contemporaries; or else they will never have an hearing;
 "and impartial posterity must make allowances."

"The affection for the wonderful, (continued I,) prevails
 "very strongly in the present age. And those, who are desirous
 "to enjoy reputation, while they live, always sacrifice the maturest
 "result of their own judgment, in accommodation to the caprice
 "of their countrymen. HERODOTUS has interwoven some of
 "the traditional romances of antiquity into his narration from that
 "powerful motive. The schools of the sophists and philosophers
 "abound in allegories. The theatre, instead of exhibiting to us
 "stories of an established date, or undoubted authority, (such as
 "the banishment of PISISTRATUS's family from Athens,) is alto-
 "gether conversant with the heroes and demi-gods of fable."

"You would gladly (answered EURIPIDES) bring history upon
 "the stage) as it might give a fair opportunity for enforcing the
 "principles of liberty, and a love of our country. But in some
 "instances the nature of tragedy, and in all the temper of the Athe-
 "nians forbids it. The nature of tragedy cannot bear it, because

“ there are many incidents, which, though they entertain in the
 “ relation, are too unanimated and uninforming, or too disagreeable
 “ and shocking in the particulars, to compose a play. As nothing
 “ can be more spirited than a battle in the action, and yet nothing
 “ colder in the description; so, on the contrary, many things
 “ please in the historical description, which would disgust in real
 “ life, or the mimic representation. It is for this reason, that in
 “ modelling a piece for the theatre, we are frequently obliged to
 “ vary the plot of it from the truth, for the better disposition and
 “ improvement of it: a licence, which, however it may be indulged
 “ in fictitious subjects, would, I am afraid, be denied in historical.
 “ The temper of the Athenians would not bear it, because those
 “ facts and characters, which seem best suited to the scenes of a
 “ tragick writer, are too recent in the memory, and too much
 “ engage the passions of private families, to be properly introduced
 “ upon the stage.” “ Suppose then, (said I,) you should resort to
 “ Sparta, or even Persia, for the topicks of tragedy. I presume
 “ the Athenians are not divided in their sentiments on the eminent
 “ men of those countries.” “ In that case, (replied he,) it would
 “ be surmised, that I paid a disrespect to the heroes of our own
 “ republick. So that the way to be free from all difficulties, is to
 “ confine ourselves to the fabulous ancestors of the colonies, which
 “ first planted Greece. The only poet who ever dared at a per-
 “ formance of the cast which you recommend, was *ÆSCHYLUS*, the
 “ bold inventor of the drama. But you must remember, that what
 “ he wrote, had nothing to do with individuals*. It contained
 “ no flattery to *THEMISTOCLES* or *ARISTIDES*: it entered into no
 “ encomium on their valour and conduct: it took no notice of their
 “ laying aside all private resentments, to unite in the cause of their

* See the *Persians*, a play of *ÆSCHYLUS*, written seven years after the defeat of
XERXES's forces at Mycalè.

“ country,

“country, (the most instructive lesson of that important war,) but
 “was a general compliment to the Grecians. Nay, to avoid the
 “odium, which personal commendations would draw upon the
 “writer, and to keep off that envy which would have fallen on the
 “objects of them, he laid the scene as far as he could from Athens,
 “in the very palace of XERXES. Should I, for instance, accept
 “the subject you propose, different parties in the state would take
 “alarm; the one protecting, the other reviling me; and while I
 “may have all men applaud, it would be preposterous to aim at the
 “praises of a few. You will grant, PISISTRATUS must be drawn
 “extremely amiable, or extremely odious; for in the mixed state
 “his character would be unaffected and dull. Were I to set him in
 “the former light, I should be thought secretly affected to slavery,
 “a teacher of dangerous principles; and though it were the best
 “performance I had produced, the very turn of the thing would
 “condemn it. Were I to place him in the latter point of view, it
 “would flatter the prejudices of the people, but contradict my own
 “sentiments, and the sentiments of men of sense, and do an injus-
 “tice to the man. For he was a lover of lenity, letters, and polite-
 “ness; nor was Athens happier at any time, than under his govern-
 “ment. Should I descend nearer to our own days, and, agree-
 “ably to the scheme you offer, found a tragedy on some remarkable
 “action of THEMISTOCLES, CIMON, or PERICLES, think you not
 “it would be to wage war with the ill-nature of enemies, and the
 “partiality of friends?” “You amaze me (returned I); it seems
 “frequent enough with you poets, to use sentiments and expressions
 “alluding to the circumstances and persons of the present times
 “without scruple. Then why are you so careful not to give offence
 “in the plot of a play, as that it must be far-fetched from anti-
 “quity?” “I can tell you, (said EURIPIDES,) those allusions

“ you speak of are as much as the people will either approve or
“ forgive. But if we were once to strike out of the province
“ of fable, and bring the stories of the time upon the stage, the
“ rulers of the assembly would grow jealous, and imagine we
“ aimed at transferring the seat of business and advice from the
“ forum to the theatre. Even the comick poets, the privileged
“ satirists of the state, are often not so gross as to speak plainly, but
“ intimate their scurrility by uncouth and extravagant allegories.”
“ Would not the Athenians (replied I) be pleased to see the great
“ geniuses the commonwealth has brought forth, exhibited in their
“ publick entertainments, as it must reflect an honour on them-
“ selves ?” “ I think it appears, (said he,) from the observations
“ already made, that they would, on such occasions, be greatly
“ divided in their sentiments. Besides, the subjects we chuse are not
“ deficient in this particular; for they are generally taken from the
“ lives of the founders of our cities, and in reciting the misfortunes
“ or prosperity of their families, we may be considered as doing
“ credit to their descendants. Such tragedies are free from the excep-
“ tions, to which those you wish for are exposed, and give equal
“ scope to the invention and œconomy of the poet.” “ I only wish
“ (rejoined I) to see fable banished from the theatre.” “ I agree
“ with you (said he); but there is no running counter to the taste
“ and opinion of the age. The tragick writings, however, are not to
“ be reproached with wildness. They are like the fictions of which
“ they treat, a mixture of falsehood and truth, of absurdity and
“ credibility. For I must be so candid as to confess, though our
“ audiences are fond of fables, yet they love to have the natural
“ graces of conversation enter into the dialogues even of fabulous
“ characters; to see the real passions, and probable incidents of
“ human life, wrought upon the ground-work of the marvellous.”

EURIPIDES'S

EURIPIDES's defence of the Greek theatre, noble Satrap, was amusing, but not attended with all the conviction which I wanted. Let it be allowed, that, such is the constitution of Athens, it would add to the disorders of its citizens, if their best historical subjects, which are contained within the late flourishing period of their affairs, were introduced on the stage: but it can never be admitted, that these afford not more room for the skill, and less exalt the spirit of the writer, than the unnatural relations of mythologists. No, HYDASPES, the inimitable CYRUS, whom history and Persia boast, is far beyond the THESEUS and HERCULES of fable. Persuaded as thou art of this truth, refine on the model of the Greeks, and build a theatre within the walls of Susa. With a view to encourage the project, I have drawn up a rough sketch of the plot for a tragedy, in the manner of SOPHOCLES and EURIPIDES, founded on the story of CROESUS, and the taking of Sardis. If thou approvest it, thou mayest put it into the hands of THIAMIS the Mage, who is a good poet, and well versed in their writings. In the mean time, suffer me to congratulate thee on the honour which will accrue to thyself, by raising the great characters of thy country from the tomb of time; and on the ascendant thou wilt gain over thy master, by insinuating those lessons of policy and virtue in the presence of his court and people, which MEGABYZUS suggested with equal art and sincerity in the closet, or the council-chamber.

CYRUS

CYRUS in SARDIS.

ACT I.

The chorus is composed of Sardians. The scene lies in CROESUS's palace. Before day-break.

The queen appears on the stage, expressing her anxiety for her lord, who went out in the middle of the night on an alarm from the Persian camp. She prays, that the good fortune, which accompanied CYRUS in the day of THYMBREA, when he totally defeated the Lydian army, may fail him before Sardis. A messenger enters; relates the taking of the city, CROESUS's danger, his escape, the violent effort that caused his dumb son to speak. The queen recollects the oracle, which declared, that the young prince should never be cured of that natural defect, till the day of his father's misfortunes; is in despair; the chorus comforts her, and concludes with reciting the change of CROESUS's fortune, describes his extensive power and riches, the confidence reposed in him by the kings confederated against CYRUS, and the steps which led to his ruin.

ACT II.

CROESUS retired into his palace, comes in disordered with the different passions of fear, indignation, and sorrow; calls to mind several prodigies; doubts, whether he shall yield to the conqueror, or, like SARDANAPALUS, take a resolution to destroy himself. His queen exhorts him to the former. After some discourse, he forbids her to interpose her advice. She withdraws. CROESUS accuses the
deceit-

deceitfulness of APOLLO, who seduced him, by ambiguous answers, to cross the river Halys. The chorus counsels him to submit. They dispute of resignation to the gods. The king eagerly inquires after the ambassadors, whom he had sent with iron fetters to the oracle*, in token of the return made him for his religious donations. The chorus reproaches him with temerity; asks him what purpose this deputation could serve. He answers, to require an explicit interpretation of the prophecies transmitted to him, and to upbraid APOLLO with ingratitude. Goes out to try what may be done for the defence of his citadel and palace. The chorus intreats him not to flatter himself with foolish hopes, sings of a vain curiosity into future events, and laments the plunder of Sardis, with the various injuries to which the fate of war exposes its inhabitants.

ACT III.

An officer from CYRUS, passing by the station of the chorus, inquires after CROESUS, saying, that he is commanded with a chosen band of soldiers to seize his person. The chorus prepares resistance, unwilling to inform him. He uses threats, and tells them, that they are all in the hands of the victor. After a little altercation, they direct him to an apartment in the palace. He goes out, and soon returns with CROESUS bound. The king seems speechless, and in the utmost amazement. The officer acquaints him, he must be offered as a sacrifice† to the guardian deities of Persia. He recovers himself; at first exclaims against the cruelty of CYRUS, but conversing a little with the chorus, he is softened; reflects on the happy circumstance of not outliving his prosperity. The chorus parts from him affectionately. He follows the officer. The chorus insi-

* Vide HERODOT. lib. i.

† Ibid.

nuates, agreeably to an old oracle, that CROESUS suffers for the iniquity of GYGES, his ancestor; and closes with a few strophes on the use of adversity to subdue the passions and improve the understanding.

ACT IV.

The queen in confusion is impatient to know the particulars of CROESUS's being taken. The chorus extols his magnanimity of behaviour. She suggests a thousand indignities, which may have been offered him, with many turns of passion. One comes in, and tells her at large, what has happened at the pyle on which CROESUS was to have been burnt; mentions the invocation of SOLON, the sudden shower that extinguished the flames; informs her, that CYRUS and CROESUS are moving to the palace. [This story will admit a noble description.] The queen rejoices at the interposition of the gods in favour of the king; but unable to bear the sight of the conqueror, and doubtful whether he may not punish her husband in another manner, resolves to keep out of the way. The chorus sings a panegyrick on the wisdom of SOLON, and vindicates the justice of Heaven, which always rewards piety, though late.

ACT. V.

CYRUS appears followed by his chief officers, CROESUS, and the fourteen Lydian youths devoted with him. In entering, he orders his attendants to dedicate a tenth of the spoils to the god; then he turns to CROESUS, who kneels. CYRUS blames him for having broken his alliance unjustly, and with hearkening to bad counsellors; but forgives and honours him on account of the miracle, which was seemingly wrought for his preservation. CROESUS makes no answer. In the mean while the ambassador returns from Delphi, who,
interro-

interrogated by CYRUS of his errand, repeats the Pythian priestess's interpretation of those oracles concerning the mule, and the destruction of a mighty empire, by crossing the river Halys. CROESUS acknowledges the fault to be his, in relying on his own sagacity to explain them; declares to CYRUS that he is now arrived at that knowledge, of which he thought himself before possessed, and from whence the God told him he should date the period of his happiness, the knowledge of himself. Cyrus is warned, from the example of CROESUS's fall, to preserve that temper of mind in prosperity, which is usually learnt from the reverse of it; promises him safety and protection; and receives him into confidence. The chorus concludes the whole, with praising the exploits, the clemency, the character of CYRUS, as worthy the empire of the world; and wishes, that the luxury of Asia may not enervate the manners of the Persians.

C.

LETTER CLIX.

SMERDIS to CLEANDER. *From Balch.*

THE spirit of philosophy is free, and recommends the confronting one opinion with another, that the force of each may better be discerned, and truth emerge from the comparison. This, CLEANDER, can be no offence to friendship, since it is only the exercise of reason. Every man does it in his own breast, when he leasts thinks of it; he, as it were, divides himself, propounds and rejects, argues and confutes; and, though the point remain undetermined, the mind is pleased with the operation, and wants no persuasion to be reconciled to itself. The transition is easy to the disputes of friends, which should be raised and laid aside with as little appearance of animosity. If a difference of sentiment arise betwixt thee and me, arguments may remove, or friendship must tolerate it. I assure thee, thy mistakes have always been such, as I not only could bear, but almost thought amiable, because they flowed from some generous principle carried a little too far.

Such were thy thoughts concerning oracles and divination, which thou persuadest thyself are mere human frauds, the better to vindicate the divine conduct, and prescribe narrower bounds to the dominion of AHRIMAN. But it cannot be denied, that certain presages have been fulfilled by very distant events, which lay beyond the reach of all human foresight. In answer to this thou wilt tell me, that innumerable others have never been verified; and that all together they are but mere conjectures, which, like seed thrown up

into

into the air at random, have the large field of time to fall into, and it is no wonder, if some few should come to maturity. Are we then to suppose, that the Bœotians, who are held in contempt for their dulness, should have been able to carry on so gainful a delusion and counterfeit inspiration so successfully? Is it to be imagined, that men, not thought to abound in common sense, should daily pronounce such things, as not only pass upon private men, but princes and states, as dictated by the God of wisdom and eloquence? Yes; thou art convinced this must be the truth; for OROMASDES will not permit AHRIMAN and his accursed ministers, by ambiguous answers, to lead men into error. If thou sayest so, because of the ill consequences of such error, why does he then permit it at all; since those are the same, whether it arise from the imposition of men, or the craft of ARIMANIUS? But do not men who love error deserve to meet with it? Every wicked man is a lover of error; he wishes not to see truth, which reproaches him, but is attentive to any soothing falsehood that gives a gloss to his conduct. If then a rapacious monarch, or an ambitious state, would make unreasonable encroachments upon its neighbours, and wants no more than the sanction of an oracle to justify its attempts; does it not deserve the delusion it seeks for, and to be led into ruin (which is commonly the event) by some specious prodigy or presage? This was the very case of that unfortunate prince of Lydia. When he was brought before his conqueror in chains, he apologized for his conduct, in that it had been altogether directed by the Delphick oracle. CYRUS did not upbraid his royal captive with credulity for supposing such a divining power; but he blamed his confidence in any power, which could authorize ambition or avarice, and give countenance to illegal invasions; things opposed by the standing oracles of reason, which OROMASDES has set up in the human mind.

s s 2

I cannot,

I cannot, like thee, doubt the reality of divination, though I do not think it of great extent. I know the book of fate is in the custody of OROMASDES; and that time alone is permitted leisurely to unfold it to us. Nevertheless, we cannot be insensible of the natural sagacity of evil spirits, who may collect many events, which depend on the regular operations of nature; as a physician can foretel a disease, or death sometimes, by certain symptoms that are the forerunners of them. Those dæmons, therefore, may be allowed to foresee many vicissitudes of fortune in states, as well as particular persons; but when they pretend to reveal these things to mortals, they do wisely in wrapping them up in words of ambiguous import, because they can never be certain of what still depends on the will of the Deity. And that this is their practice I make no doubt; for as the mind is no sooner disposed to swerve from truth, than it is seconded by the suggestions of AHRIMAN, we cannot suppose he would fail to support so extensive an instrument of error, as the publick oracles of Greece. He inspires a knowledge of some hidden truths, the better to propagate numerous falsehoods, and establish his kingdom among men. The end is worthy the ambition of AHRIMAN; the means bear all the marks of a superior intelligence, which dares contend even with the highest. And would it not be as impious to say, that these strong delusions flowed altogether from the operations of the human mind, as that external evil took its rise from the undepraved laws of nature, and the original design of OROMASDES?

Thou knowest, when man was formed, the last of the divine works, the Creator spoke thus to AHRIMAN in disdain: "Be thou no longer my competitor: I have formed one from the dust of the earth to contend with thee." Immediately the evil one called together his ministerial spirits: "Observe (says he) this new system, formed from separable parts, and therefore capable of dissolution;
" mix

“ mix and confound the elements of it ; blend together such materials as have antipathy betwixt them ; and search out the seeds of corruption. If ye cannot stop the earth’s fertility, pervert it to the ruin of its inhabitants.” Instantly they divide the task ; they pollute the air with unwholesome vapours ; they compress winds within the caverns of the earth, and kindle subterraneous fires, which should afterward break through their confinement, to the terror and destruction of whole cities and provinces. They cherished and gave increase to the caterpillar and locust ; the basest insects, and the most hurtful animals, which were intended only to gather the refuse, and waste fertility of the ground, but now make the cultivation of it necessary, and even rob the husbandman of his labours. These dæmons proceeded so far, as to impregnate the vast body of waters with salts, that, instead of allaying the thirst, they might increase it. But here the heavenly spirits interposed ; they saved the springs and the rivers, and set themselves upon all the counterworks of benevolence.

AHRIMAN was thus checked in his career ; but he had a dangerous engine still in reserve. “ ASHMUG, said he, (who is the most malignant and insinuating spirit of his train,) do thou inspire man with error.” This was the most fatal attack, which only the wise and virtuous can sustain ; an evil, from which the benign spirits of heaven cannot forcibly relieve us, without an injury to our nature. Hence it rages uncontrolled, and men themselves become the instruments to propagate it, and accomplices with AHRIMAN ; but above all, those are his ministers, his publick votaries, and avowed priests, who attend his shrines for the spirit of divination, receive his influence in dreams, and vend his delusive oracles. Farewel.

H.

LETTER CLX.

GORBRYAS to CLEANDER. *From Persepolis.*

BY the arrival of CHARICLES (who hath made extraordinary haste in his journey with your dispatches, we were freed entirely from that uncertainty and expectation, which have given us many uneasy moments, since we first heard that a negotiation was set on foot at Athens with such probability of success. As the affair has ended, we admire the critical juncture in which you received your instructions, and much more your abilities and dexterity in the safe and effectual management of so nice and intricate a business. The sense our master has of the important service you have thereby done the empire, is best set forth in a royal mandate, which was immediately sent to PISUTHNES, directing him to assign the annual revenues of three large villages near Sardis for the perpetual maintenance of CLEANDER the Ephesian, and his heirs, “in consideration, as well of his extraordinary merits, as of some remarkable services he has performed at the hazard of his safety; the memory of which (adds the order) will live for ever in the chronicles of Persia.” Even some, who hitherto have not shewn themselves your friends, are not deficient in doing you justice on this occasion. What then, my CLEANDER, dost thou think is the behaviour of those who love and esteem thee, who have protected thee from calumny, and answered for thy fidelity and resolution to the face of thy enemies? Let me appeal to thine own heart, how thou canst imagine mine was affected on this event? I am sure no

words

words I can use, will express half the satisfaction I feel on thy own and the publick account.

Before I enter upon any new matter, give me leave to say a little with regard to the apprehensions you seem to be under, after having meddled in so dangerous an intrigue, and your earnest desire to be recalled. As to the first of these points, thou mayest be extremely secure, that a secret of this nature is intrusted to very few ears. To deal plainly with thee, only two of the king's ministers besides myself are acquainted with it; and care is taken, that the correspondence relating to this business shall not be registered in the archives, till a proper series of years be elapsed, when posterity may benefit by the example, and the persons of those concerned be removed from the reach of danger. Nor can I think that CLEON, however designing and treacherous he may naturally be, will lose the advantages he has reason to expect from the king's friendship, in order to sacrifice thee at any time to the resentment of the Athenians; particularly if thou art careful in managing his capricious humour, and soothing his vanity. As to the second point, the king directed me to tell you, that your experience in the affairs of Greece is so necessary for his service at this juncture, that he cannot think of your return home; but that he will, however, endeavour to render your employment as secure as possible, by sending you a private commission, sealed with his own signet, to be his agent at Athens, to which, he believes, that state will, in case of any accident, pay some respect. For my own part, I am persuaded thy zeal for thy master's success, and thy submission to his pleasure, will not permit thee to repine at a delay, which thy love for retirement may, perhaps, think likely to prove a long one. One thing I can assure thee, that since thou art so much bent upon a private life, I will endeavour
to

to put an end to thy ministerial capacity, the moment I am convinced it will be no detriment to the publick.

The commissioners of the marine have, at last, settled a project of a commercial treaty with PYTHON, who has sent it by an express to Athens for the ratification of the assembly. I enclose a copy of it for thy private use. Thou wilt observe, that the sum stipulated for reparation of damages is not a large one; but it is a sufficient acknowledgment on the part of the republick, that many of their captures were unwarrantable, and is as much as we could, in reason, insist upon; for it will always be found impossible, in complaints of this nature, when two states negotiate on equal terms, to satisfy the pretensions of particular persons, which are usually estimated at an extravagant rate, without giving up points of a more national concern. I believe the clauses, which relate to the confirming and settling the privileges, and regulating the behaviour of the Athenian traders in our ports, and the Phœnician and Ægyptian merchants in theirs, will meet with general approbation, as being equally beneficial and fair for all parties. But there is one article, which may prove of a more difficult digestion, as it interferes with the private gains of their sea-captains, and must therefore be strenuously maintained by us; and the king has declared to PYTHON, that the rejecting or altering of it will overturn the whole affair.

The purport of the article to which I allude is, that the Athenian gallies shall not visit our trading vessels, within any greater distance than two leagues of an enemy's port; and then the commanding officer shall call for and examine the master's bill of lading and pass from the præfect of the marine, to which he shall give entire credit; and in case he finds any prohibited commodities, as arms
and

and ammunition, on board, they alone shall be confiscated, and the ship suffered to proceed on its voyage without farther arrest or molestation.

This regulation goes to the root of so many evils and abuses, and is so agreeable to natural justice, and the law of nations, that I am persuaded you need no arguments I can furnish you with, to defend it against any objections which CLEON can make to it. You must exert all your influence, and all the weight of the king's authority, to procure his interest and concurrence towards obtaining the ratification of an article, which is looked upon here as the basis and ground-work of the whole.

I will add nothing farther on this head, than that if overtures should be thrown out of mixing any matters in this treaty, but such as have been already brought into dispute, you must put an absolute negative upon them, and say, that a proposal of that nature would be very ill resented here.

I am not at all surprised, that the news of our treating with the Spartan ambassadors gave an alarm at Athens. By this time it will be over; but I think CLEON very ill-grounded, in representing it as a breach of faith in us to treat with their enemies, when he knows what difficulties would have attended a closer alliance with Athens, and how much the king has reason to resent several proceedings of his countrymen. Upon the whole, I think with you, that his warmth was rather affected than real; and that he is too strongly attached to his own interest, to part in haste with the protection and support which it is in the king's power to afford him in any reverse of fortune. Upon his return from his expedition, you may acquaint him, that the conferences with the Lacedæmonians are entirely
VOL. II. T T closed;

closed; that it would have been want of common respect towards the Spartan republick, not to have given a fair hearing, at least, to what their ambassadors had to lay before us; but that their offers were so unreasonable, that the king could not be persuaded to unite his arms against a state, for which (however ill-advised towards him their conduct had lately been) he still preserves a great share of esteem and confidence. You may add, that it will now be his own fault, if he does not shew, by his actions, that he is sincere in his wishes to effect a nearer connexion with Persia. And for his farther encouragement to labour in so good a work, you may assure him, that there is at present nothing in agitation to their prejudice with the Lacedæmonians, or any other of their enemies. In short, the whole drift of your discourse must be, to engage him to enter into a debate with you on some particular proposals for a treaty, which, if you can settle between yourselves, may afterwards be moved in a senate, as a proper ground-work for a negotiation at Susa the ensuing winter. But you must always insist upon the repeal of the two articles in CIMON's peace (so often mentioned) as a condition, without which the king will hearken to nothing. With regard to the proportion of succours on both sides, you must follow, as nearly as may be, the project delivered in by the king's commissioners to the Spartan ambassadors, a copy of which was contained in my last dispatch. One caution it is necessary you should be apprised of, which is, that in your transactions with CLEON you are to press the bringing of these propositions to some maturity, with more or less eagerness, according to the advices you shall receive from ARTAPHERNES of his success at Sparta; for the king still persists in his intentions to declare in favour of that republick, as the less dangerous rival to Persia, if terms, in any degree advantageous, can be obtained. That Satrap will, in a few days, set forward on his embassy; he intends to cross the Hellespont at Abydus, and

and from thence pursue his journey through Thrace, Macedon, Thessaly, and Bœotia, into Peloponnesus. I have enclosed the letter from the king to the Lacedæmonians, of which he is the bearer; and from thence you may judge the tendency of his instructions. Whenever he informs you that he finds no disposition in the Lacedæmonians to comply with his offers, the king gives you leave in that extremity, and not else, to inform CLEON of a design greatly prejudicial to the interests of Athens, which is now forming amongst the chiefs of the allies; no less a one, than to deprive them of their colonies in Thrace. We are very well assured, that measures are now concerting under-hand to march a body of forces into that country next spring, under the command of BRASIDAS. A private agent from Sparta is actually at the court of Macedon, endeavouring to detach PERDICCAS from his alliance with the Athenians, to which that prince is not very averse, as he perceives their garrisons in Thrace are at present in a weak condition. A party is likewise ready at Amphipolis to throw off the Athenian government, as soon as they see an army in the field ready to support them in the attempt. The discovery of these important circumstances, accompanied in the king's name with an offer of assistance, whenever the Athenians are attacked in those quarters, must convince them (or nothing can) that it is in the king's power, as well by his intelligence, as his strength, to prove a very valuable ally to them, if they will but contribute towards fixing him in their interests.

As the king is very sensible, that whatever outward turn things take between him and the republick of Athens, it will be highly important to have a secret friend in their councils; he refers it entirely to your prudence to offer CLEON from him an annual gratification, in such a proportion, as shall make him entirely ours; and he will faithfully perform any terms you shall engage for.

T T 2

I have

I have now, CLEANDER, traced out the chief outlines of your conduct, both as it particularly relates to Athens, and as it is connected with ARTAPHERNES's negotiation at Sparta. Most of the finishing strokes must be left to your joint judgments in the scene of action. The king thinks he may securely trust the most essential interests of his crown and empire in the hands of two ministers, whose abilities, diligence, and fidelity he has so often experienced. Farewel.

P.

ARTAXERXES to the King, Senate, and People of the Lacedæmonians.

IT has been our constant endeavour, during the whole course of our reign, not only to adhere steadily to the alliances, in which we engage ourselves with foreign powers, but to strengthen those bands of amity by closer ties with those, who at any time express their good dispositions towards our person and empire. Much more do we think ourselves indispensably obliged to protect our weak allies from the encroachments of aspiring neighbours, and to make use of that power wherewith OROMASDES hath blessed us, not wrongfully to seize and lay waste the dominions of other princes, but, as far as in us lies, to repress the injurious, and relieve the distressed. Upon these principles we have constantly afforded an hospitable reception to the different ministers you have sent to our court, and given a full and impartial hearing to the complaints which they have communicated to us in your name, and in that of your allies, of the usurpations and arbitrary proceedings of the Athenians, the necessity you thought yourselves under to declare war against them, and your desire, that we should assist you in restoring the balance of power in Greece, and securing the independency of every state. But we take this opportunity of remonstrating to you, that we have
found

found these accounts so varying and so different from the relations given of the same facts by the Athenians, that it has been impossible for us to determine on which side the truth and equity of the cause lay; and we trust no consideration whatever shall engage us to draw the sword but on just and reasonable grounds. Your ambassadors, besides, have not agreed on the concessions they were at liberty to grant us, though the question concerned indisputable rights, derived to us from the foundation of our monarchy, which were by violence extorted from us, and to which, by the blessing of OROMASDES, whilst we possess one foot of this extended empire, we are determined to preserve our claim. For these and other motives we have, by the advice of our seven counsellors, dispatched to you the satrap ARTAPHERNES, one of that number, to receive any proposals and accounts you shall think fit to lay before us, to acquaint you in return with our intentions, and to bring back to us your determinate and final resolution. He has been employed in the weightiest matters of state by our royal father and ourselves; and both by his birth, capacity, and services, is entitled to the most honourable reception you can bestow. And we assure you, that whatever marks of regard you shall express on his account, shall be considered as the strongest proofs you can give of your respect towards us, and of your affection to the general welfare of our empire.

The first of the moon Churdad.

P.

LETTER CLXI.

CRATTIPPUS to CLEANDER.

THERE is no prejudice more frequent, CLEANDER, nor at the same time more unjust or ungenerous, than that we are apt to conceive against the characters of those who have been active in opposition to us, either on national or on personal accounts. The most consummate abilities and integrity, in such circumstances, are never secure from the most virulent reproach; and the partiality of mankind, as it often bestows reputation for ridiculous or absurd reasons, so it denies it for self-interested or false ones. Thus precarious is the good opinion of the world; thus contemptible the passion for it!

I am led into these thoughts by what occurred to me the other day, as I was surveying the temple of MINERVA CHALCIÆCUS in this city. “Pray, (said I to my companion,) did not ARISTOMENES, the Messenian, dedicate a shield here to the goddess, with an inscription signifying it was taken from the Spartan spoils?” It surprised me a good deal to find him backward in answering a question of meer heedless curiosity, which, I declare to thee, carried no other meaning in it, than the words imported. “I do not see any such ornament (continued I, with my former inadvertence) among the offerings.” “No, (cried my grave friend,) it would have been a disgrace to Sparta, and an injury to MINERVA, not to have destroyed the smallest memorial of that rebel’s vanity.” The epithet of rebel bestowed on one, whose family had

had been royal, while Messenia was a kingdom, and the imputation of vanity on him who was an unaffected lover of his country, and the humblest of all great men in his general deportment, made such an impression on me, that I could have been very eloquent in his defence, if the place and season would have permitted it, or the man had been capable of feeling it. At last I determined in my own mind, to appeal from the narrow and opinionated understanding of a Lacedæmonian, to the enlarged and penetrating judgment of CLEANDER. Perhaps you may think, that a spirit of extreme good nature, or surly contradiction, has drawn me into an unreasonable panegyrick ; and if you have heard but little of the history of this extraordinary genius, or unfavourably of it, you may imagine, that while other people unite in admiring THESEUS, CYRUS, LEONIDAS, or THEMISTOCLES, I would earnestly contend for an hero of my own chusing, for a portrait of my own painting. But I beseech you to despise these prejudices, at least to suspend them for a moment.

The Messenians are a people of the best natural sense and courage I have ever been acquainted with, and even in slavery give continual proofs of their capacity for enjoying liberty, as well as the justice of their claim to it. I have conversed with many of them, who are descended of a noble race, and are so harassed by the Spartans, as to be constrained to the drudgery of Helots. Under all these oppressions they still retain a magnanimity, which may break out one day or other to the ruin of this state. They respect the memory of ARISTOMENES as much as their masters can detest it, and are careful to inform their youth in all the circumstances of his life and actions, that when a fair opportunity offers, they may be excited to an emulation of him. For this reason they celebrate his birthday with joy, lamenting, at the same time, the unhappy issue of his endeavours.

endeavours. About forty years after the entire reduction of Messenia, (when the inhabitants were annually constrained to bring half the produce of their lands to Sparta, and to attend, without any distinction of age or sex, at the funeral of the Lacedæmonian kings and senators,) in the thirty-fourth Olympiad, ARISTOMENES shone out to the honour of his country, and of human kind. With every good quality, that could engage the attention of his fellows, and every improvement, that the strength and quickness of his parts, though little cultivated, could acquire, he raised the spirit of the people of Messenia, and, as soon as it was ripe for a revolt, communicated his designs to the Arcadians. They were old allies of the Messenians, had sent them aids in their former wars against the Spartans, and received the intimation with pleasure. ARISTOMENES lost no time; he put himself at the head of such troops as he could bring together, and with equal intrepidity and skill, stood his ground against the enemy. His little army entitled him their king, but he forbade them to give him any name, except that of general. And though it is affirmed, that he shewed amazing instances of his military genius in the first battle near Deræ, yet he was so industrious in distinguishing the merit of inferior officers, and imputing the victory to them, that he at once removed all envy from himself, and inspired his soldiers with new vigour. Immediately after this he came to Sparta, by night, and gave his shield to MINERVA, praying for the prosperity of an injured people. The Lacedæmonians in the meantime consulted the oracle, doubtful of the event, on which both their honour and security depended. They were ordered to seek a general from Athens. The Athenians commissioned the blind poet and school-master TYRTÆUS to go to them, in contempt of this request, as well as in consummation of the oracle. They thought nobody could assist them less, at a season when they never wanted a commander more. But the conjecture of that jealous republick was a mistaken one.

It

It is said, the eulogies of TYRTAEUS roused the valour of the Spartans, and that they were not so much indebted to the experience and conduct of their officers, as to the fire and numbers of his poetry. For my own part, I have always looked upon this part of the story as fabulous; since the necessity of the times must operate more strongly on the minds of that brave and illiterate people, than the raptures of the finest verse; and because in fact it appeared, that TYRTAEUS neither retarded the progress, nor prevented the victories of ARISTOMENES. It would be endless to recite the difficulties this great man struggled through; the complete triumphs he gained; the several acts of personal valour he performed; the turn that fortune took at last in favour of the Spartans; the dispersion of many exiled Messenians into different parts of the world; the colonies they founded; and, after all, the tranquillity, with which he closed the evening of his days at Rhodes, in the palace of his son-in-law, DEMAGETUS.

There are, however two or three accidents of his life, which deserve a particular enlargement. During the course of the war, he frequently made excursions into Laconia, with small bodies of men, and one day fell into an ambush, which might probably have put an end to his life, and been fatal to the liberties of his countrymen. He had no less than half the troops of Lacedæmon to encounter, which he did with surprising dexterity and presence of mind; but in the middle of the engagement he was stunned to the ground by a stone aimed at him from a sling, and fifty of his men were taken prisoners with him. The Spartans soon determined what to do with them; and accordingly they were all thrown into a deep cave, not as honourable enemies, but rebellious traitors. All his companions were killed in the fall: he alone escaped; the guardian deity of Messene protected a life so important to the interests of his native place.

place. He lay there three days on the dead heaps of his friends, covered round in his garments, and expected a lingering death with his usual magnanimity. On the third day he was waked out of a gentle sleep by a noise he heard, that caused him to rise and look about him. He saw a fox coming in through a small passage to prey upon the carcasses. When it stood within his reach, he suddenly caught hold of its tail, and as it offered to bite him, put his cloak into its mouth. Then he suffered the creature to drag him through the narrow way, and after some time finding the light to come in, let it go, and got out of the dungeon, to the inconceivable joy of the Messenians. Thou seest this story is rather to the credit of his good fortune, than of his virtue; but the next is a memorable instance of the last.

Some virgins of Caryæ were employed in ceremonies of religious duty to DIANA. ARISTOMENES, with one of his foraging parties, took them, because he thought the price of their ransom would be considerable, as they were of rich and noble families. In their way to Andania, where his residence was, they lay one night in a petty village. His comrades, heated with wine and lust, offered great rudenesses to them, and attempted to violate their chastity. The confusion this occasioned alarmed him, and he went immediately amongst them; but perceiving that neither his arguments nor authority had any weight, he drew his sword, stabbed the most furious with his own hand, marked the rest with infamy, and asserted the honour of the women; so great was the severity of his manners, and such were his exalted notions of continence. Nor was the lenity of ARISTOMENES inferior to his justice. After the enemy had taken Ira, and were plundering it, (which was a fatal blow to the Messenians,) this unwearied general chose five hundred men out of his army, and determined to attack Sparta itself in the night. He

He proposed it to the Arcadians and their king. Three hundred offered themselves on the spot, and the scheme was agreed to. But the execution of it was deferred till the next day, because the auspices were not favourable. By that time the king had betrayed it to ANAXIMANDER, the Spartan; and while his answer was returning, some persons, who suspected the import of the packet, seized it in the very hands of the messenger, and laid it before an assembly of the people. The Arcadians, on a short deliberation, resolved to stone their prince, and after executing the sentence with their own hands, treated the body in the most ignominious manner. As they were proceeding to this extremity, they intreated the Messenians to assist them. The looks of the whole crowd were fixed on ARISTOMENES, in eager expectation of his commands. He said nothing, turned his eyes on the ground, and burst into tears.

Dost thou think, CLEANDER, if an historian had recorded the action of this man, a poet sung his praises, or the theatre of his glory proved nobler and more extended, that such virtues had ever been confined to the knowledge and admiration of the Messenians, or the envy and detraction of the Spartans? Would not his name have been continually ranked in all nations among the first heroes of antiquity, and his character placed in competition, unfortunate as he was, with the successful deliverers of mankind?

C.

LETTER CLXII.

CLEANDER to SMERDIS.

THOU mayest remember, venerable Mage, that in the account which I gave thee of a conversation I had with * SOCRATES on the banks of the river Ilissus, I expressed some regret, that I could not then engage him in a deeper discussion of one principle, which he asserted with an air of the fullest persuasion, that of the immortality of the soul. I need not tell thee, with what impatience I waited for an opportunity to learn his entire sentiments upon a subject of such importance. This satisfaction I obtained yesterday upon a very solemn occasion; and his discourse has filled my mind with so agreeable a prospect of futurity, that it would be ungenerous to confine within my own breast the light he has diffused over a doctrine, which it is so highly the interest of every good man, as well as so worthy the attributes of the great OROMASDES, should be true.

AXIOCHUS†, a friend of mine, considerable for his rank in this city, but still more so for his integrity and amiable qualities, being seized with a very dangerous distemper, I went to pay him a visit;

* See Letter lii.

† See the third dialogue of ÆSCHINES, the Socratick philosopher, published by Monsieur LE CLERC, 1711, in 8vo. PHRYNICUS, cited by PHOTIUS, in his Bibliotheca cod. clviii. tells us that these dialogues, and others which are lost, were ascribed by some to SOCRATES himself. However, it is allowed that ÆSCHINES was a faithful reporter of that philosopher's doctrine; whereas PLATO, on the other hand, indulged his own fancy, and published many things under SOCRATES's name, which, it is certain, he never said. Vide ARISTID. Oration. Platon. p. 367. edit. Canteri.

and

and, to my great surprize, found his mind as disordered as his body, from the apprehension of instant death, which, under the confusion of thought occasioned by the severity of his disease, appeared to him nothing less than the absolute extinction of his being. In this view, even the consciousness of a long course of years spent in the practice of the most diffusive benevolence, could give him no adequate consolation; and the dread of sinking into nothing, to which human nature has a natural and unconquerable reluctance, rendered this last scene of the good man's life very unsuitable to the serenity and beauty of all the former.

CLINIAS, his son, moved with this distress, requested SOCRATES to visit his father, and to shew the advantage of true philosophy in a circumstance, which, of all others, most requires the solid supports of reason. SOCRATES entered soon after I came to AXIOCHUS, and began to dispel his fears of death, as of the final period of our existence, with an uncommon force of argument, and energy of expression. "The powers and perfections of the human soul (said he) "are an invincible demonstration of its divine and immortal nature. "For it could not have raised itself to such an exalted height in executing the greatest affairs, so as to despise the strength even of "brute creatures, though far superior to our own, to pass over seas, "build cities, found commonwealths, contemplate the heavens, view "the revolutions of the stars, the courses of the sun and moon, their "risings and settings, their eclipses and immediate restoration to "their former state, the equinoxes and solstices, the significations "of the pleiades concerning winter and summer, the winds and "descents of showers, and the unseasonable storms and whirlwinds; and to foretel for ever, by certain rules, what shall happen "in the natural world: these things, I say, the soul could never do, "unless it were really possessed of a divine spirit, by which it can
" extend

“extend its knowledge to so amazing a degree, and comprehend
“within its view the whole compass of nature. It is impossible
“therefore, that such a being, allied to, and resembling the Deity
“itself, should cease to exist, by any change made in the body, or
“even by the total dissolution of it. No, AXIOCHUS, you will not
“sink into the abyss of oblivion and non-existence, but be raised to
“a state of immortality; nor will any of your rational delights be
“taken from you, but you will enjoy them more perfectly. Your
“pleasures will have no tincture of this mortal body, but always
“continue pure and unallayed. When you are disengaged from
“this prison, you will be translated to a world, where there is nei-
“ther labour, nor sorrow, nor the infirmities and decays of age.
“You will enjoy there a state of tranquillity and freedom from all
“evil; and be enabled to contemplate nature, and study philoso-
“phy, not for the sake of the multitude and the publick, but out
“of regard to truth alone, and the satisfaction resulting from the
“pursuit of it.”

AXIOCHUS, struck with the charms of this discourse, cried out,
“You have drawn me over, SOCRATES, to your opinion. I am
“now disengaged from my former weakness, and am become a new
“man. I am now no longer fearful of death, but ambitious of it,
“and impatient for it.” “I congratulate you, (replied SOCRATES,)
“upon your conviction of this noble principle; a principle of the
“highest advantage to us through all the circumstances of life, but
“most eminently so in the situation you are in. And now, if you
“have the curiosity to hear a more particular description of the other
“state, I will give it you, as it was represented to me by GOBRYAS
“the Mage. He told me, that, at the time of XERXES’s expedition
“into Europe, his grandfather, who was of the same name with
“himself, being sent to Delos, in order to secure that island, learned
“there,

“ there, from certain books of brass, brought by OPIS and ECAER-
“ gus from the Hyperboreans, that the soul, after it is freed from
“ the body, goes into an invisible place beneath the earth, the realm
“ of PLUTO. The Porch of Life, which leads to the palace of the
“ monarch, is fortified with iron bolts and bars, beyond which lie
“ the rivers Acheron and Cocytus; and beyond them the Plain of
“ Truth, where sit the judges MINOS and RHADAMANTHUS.
“ These examine every one who comes, what manner of life he has
“ led in this mortal state; and it is impossible for him to return a
“ false answer. Whoever therefore has followed the impulses of his
“ good genius in this life, is placed in the seats of the good and
“ pious. Here the air is always tempered with the gentle beams of
“ their own sun; the seasons produce all their stores with un-
“ bounded profusion. Here the mountains flow with the most
“ limpid streams, the meadows smile with all the variety of beau-
“ tiful flowers. Here are schools of philosophers, theatres of
“ poets, and the most elegant concerts of musick and dancing. In
“ short, here are all the blissful scenes of immortal happiness, and
“ undisturbed ease and tranquillity. But, on the other hand, who-
“ ever has led a vicious life, is hurried away by the furies through
“ Tartarus into Erebus and Chaos. There is the seat of the impious,
“ the pitchers of DANAUS’s daughters, which are never filled, the
“ everlasting thirst of TANTALUS, TITYUS with his bowels ever
“ consuming, and SISYPHEUS rolling up the stone with endless and
“ unavailing labour. In a word, here the wicked are tortured with
“ all the forms of punishment to all eternity. This is the account
“ which I heard from GOBRYAS: you, AXIOCHUS, may pass what
“ judgment you please upon it. For I only know this from the un-
“ erring principles of reason, that the soul is immortal; and that the
“ good habits which it has contracted in this world, will prove the
“ source of the most refined happiness to it in the future. Rest
“ therefore

“ therefore assured, my friend, that whether you are placed above
“ or below, you must be happy, since you have lived virtuously.”
“ How, SOCRATES, shall I express my gratitude (rejoined AXI-
“ OCHUS) ? Thou hast more than restored me to life ; thou hast
“ raised me to immortality. I shall now wait with pleasure that
“ crisis, which you have taught me to consider as the birth of a new
“ and nobler state of existence.”

Venerable SMERDIS, I returned home full of adoration of the
supreme wisdom and goodness of OROMASDES ; who has endowed
human nature with powers and faculties capable of perpetual im-
provement through an infinite duration, while every new object,
in the boundless system of the universe, will prove to it an inex-
haustible fund of the most exquisite satisfaction. Since therefore
the instincts, the desires, and the expectations, interwoven in our
very frame, and the dictates of the most cultivated reason, shew me,
that I am necessarily to exist to eternity ; and since I feel, that the
happiness of every intelligent being, in every point of its existence,
depends upon the rectitude of its disposition ; I am resolved, from
this moment, to govern myself in a manner suitable to the import-
ance of these motives. By this means I shall enjoy all the present
advantages of a right conduct, and soften the uneasy circumstances
to which my peculiar situation as well as the general condition of
mankind expose me, with this assurance, that virtue stands upon an
everlasting basis, secure in its own nature, as well as from the im-
mediate protection of the all-powerful OROMASDES. Farewel.

B.

LETTER CLXIII.

CLEANDER to GOBRYAS.

MY brother HIPPIAS has transmitted to me from Ephesus thy letter containing the king's instructions, in return to the dispatches which I sent by CHARICLES. No one, potent lord, can entertain a stronger sense of gratitude than myself, for that gracious acceptance with which my royal master hath ever deigned to honour the services of his faithful servant. Permit me to say, that if the execution of my orders can claim any merit, it is owing to the fortunate conjuncture of affairs, which inspires, and the masterly pen of GOBRYAS, which enforces them with such strength and clearness, not to the genius or address of CLEANDER. Lay me, I beseech thee, at the footstool of ARTAXERXES, and represent, in more respectful terms than I am able to invent, what I feel for this last and most durable instance of his princely liberality, which is as much beyond my merit as beyond my desires. The assurances thou hast been pleased to give me of the entire secrecy with which this whole transaction relating to CLEON has been managed, sets me free from many apprehensions I had, perhaps too hastily, given way to, of its being discovered by the penetrating eyes of the agents, whom this state employs in all quarters. But I must own, the passionate and capricious humour of CLEON still keeps me in perpetual alarms, lest, if the Persian ministry should not answer his expectations in their publick conduct, or feed his avarice with sufficient supplies, he may turn the edge of his resentment against the person who engaged him

him in measures which he will then fancy inconvenient, and cut him off by a more summary way than a judicial proceeding. I can, however, assure thee, that it is not so much any danger to myself, which occasions the uneasiness of my present situation, as the footing I am upon with regard to my former friends, many of whom being in the faction opposite to CLEON, and having formerly protected me from his malicious attempts, behave towards me with great coolness and reserve, since the discovery they pretend to have made, that I am become one of his most intimate confidants. They charge me with nothing less than ingratitude, fickleness, and throwing off my old principles; and impute to base and mercenary views, the part which my duty to the king obliges me to act.

PHILEMON has not for some time unbosomed himself to me with that amiable freedom which he used; and upon my entering the other day into an expostulation with him on this subject, he replied, that he was not apt to conceive suspicions lightly against any, who had once fixed themselves in his good opinion; but there were some things in my late behaviour, which appeared to him wholly unaccountable; and though he would not ascribe them to the motives which some ventured to assign, he must tell me plainly, whilst these reasons subsisted, he could not converse with me on the same terms as formerly. I endeavoured to justify myself in regard to my late familiarity with CLEON, to which I knew PHILEMON alluded, by saying, that he had first made overtures of friendship, and performed several good-natured offices, in the way of trade, towards my brother and his family at Ephesus. But the sequel of our discourse shewed, that expostulations do not succeed so well amongst friends as lovers, and I left him with much concern. It has been told me, that several of the most zealous of his party were very earnest with him to

to enter a declaration in the Archon's court that he no longer looked upon himself as my patron ; but the humane old man rejected that motion with warmth.

Imagine not, potent lord, that I have said thus much with the most distant view of declining to obey the king's orders concerning my farther residence in this city ; I know my duty too well, to dispute his commands one moment ; and if he thinks so insignificant an agent, as myself, in any degree conducive to his service, I lay my head in the dust before him, and submit without reluctance. But, amidst these perplexities, thy protection, generous minister, is my surest support. On that alone I do and must depend, to release me from an employment, wherein I labour under peculiar disadvantages.

But it is not fit this personal detail should any longer interrupt the thread of publick transactions, which I hasten to lay before thee.

The idle presages of the adverse party are now mentioned with great contempt, who, from two eclipses, which happened just before CLEON's embarkation, ventured to foretel, that the armies of the republick would never be successful, whilst so worthless and dangerous a citizen was invested with the chief command of them. That favourite superstition of turning the regular operations of nature into omens of approaching calamities, has gradually lost ground for some years at Athens ; and having been exploded in the schools of philosophers, will soon become an object of ridicule with the multitude, however tenacious they are apt to be of the prejudices of childhood. When this ill-boding spirit lately displayed itself, I told CLEON, that if he found it made the same impression upon his forces, which it did formerly upon those of PERICLES, he might once in his life be obliged to the example of his predecessor for a

remedy to the evil. An eclipse of the sun unfortunately fell out, as that general was preparing to sail on an important expedition: the whole fleet was seized with a pious consternation; every body cried out, that the gods were displeased with the management of affairs, and fatal might be the consequences of joining battle with their enemies, before they had appeased the offended deities. PERICLES observing that his own pilot shewed more concern than the rest, sent for him upon deck, and before he was aware, blind-folded him with his garment, in the presence of the crew; and then asked the fellow, whether he thought that short deprivation of sight the token of any mischief to himself. The pilot bluntly answered, No. "Why then, (replied PERICLES,) do you imagine that the interposition of one celestial body before another foretels any misfortune to your country?" This familiar illustration was adapted to the capacity of the hearers, and, I well remember, produced a marvellous good effect.

When CLEON returned from Sphacteria, he entered the harbour to the sound of flutes and other musical instruments; his ships being adorned with trophies, the statues of the gods at the sterns crowned with garlands, and the soldiers on board drawn up in order of battle. In dropping anchor at the mole of the Pyræus, he made a libation to NEPTUNE, in the sight of the whole city, who came out to meet him. At his landing, the multitude saluted him with repeated shouts, whilst accompanied by DEMOSTHENES, and the other principal officers, he passed along through two ranks of soldiers to the Prytaneum. During the procession, the fairest hands in Athens were employed in pouring the most fragrant essence on his hair, and strewing the way before him with flowers. The prisoners followed in chains two and two. The magistrates received him at the Prytaneum, where they offered up a hecatomb to MARS :
and

and the ceremonial was concluded by a sumptuous entertainment at the charge of the publick, which lasted till late in the night.

The next morning CLEON harangued the assembly in very pompous terms on their success, which he extolled beyond the victories of Marathon and Plataea, "since in this (he said) they had fought against the bravest of the Greeks, and depended entirely on their own natural strength; whereas in the former actions they contended with pusillanimous and undisciplined troops, and shared the glory in common with the rest of their allies." He then proposed the fate of the Spartan captives to their determination. After some debates it was decreed, "that they should remain prisoners till the peace was concluded, and be maintained at the cost of the state; but, in case the Peloponnesians made another irruption into Attica, they should be put to death."

The answer of MENAS, one of these captives, is much talked of, who being asked insultingly by an Athenian officer, whether their companions, who fell in the field of battle, were not the bravest amongst them? answered with a Laconick phlegm, "that an arrow would be a very valuable thing, if it could distinguish a gallant man from a coward;" intimating not only, that there was no difference between those who were killed, and those who surrendered; but that the Athenians had never ventured to attack them sword in hand.

Thou, who art minister to a prince who can, without depopulating his provinces, spend the lives of thousands of his subjects, in support of his own dignity, and the honour of his empire, must be surprized to hear what effect the loss of three hundred citizens has had

had at Sparta. Notwithstanding the haughty manner in which their last proposals were received, a herald arrived here lately from thence with a letter to the Athenians, earnestly desiring a peace, and offering some more towns to obtain it ; but a large majority in the assembly carried it for answering, that they would not hearken to an accommodation, unless they might keep Pylus; a condition to which nothing but the extremest necessity can ever reduce the republick of Lacedæmon.

The credit and power of CLEON receives new lustre from the ineffectual expedition of Nicias to Corinth. That general landed in a bay within a few leagues of the city, near which he had an obstinate encounter with a large body of Corinthian forces ; and though he claims the honour of the day, (the enemy being obliged to retire, and BATUS a general officer killed,) yet he thought it more adviseable to reembark his men the following night ; and having made some incursions near Epidaurus, and built a fort on the Isthmus, is returned hither with his squadron. If thou desirest further particulars, they are contained in the inclosed paper, which comes from a good hand.

Our friend is so elated by his own good fortune, and his rival's disappointment, that he thinks he may be indulged in any thing. The following instance is a strong specimen of his humour, as well as of this people's temper. The other day the assembly being convened on some business of consequence, waited for his coming two or three hours before they began. At last he entered the forum with a chaplet on his head, and told them, that he had set apart that morning to offer a domestick sacrifice, and had invited some particular friends to an entertainment afterwards ; and therefore hoped they

they would put off the business. The assembly, who are much delighted by these flights, burst out into a loud laugh, and adjourned to another time.

The affair of the marine treaty is brought to an happy conclusion. When it first arrived, there was great art and industry employed by the trierarchs and their friends, to excite a general clamour against the article which regulates the visiting of our merchant ships; and CLEON himself seemed disposed to insist upon the taking off the restraint of two leagues. I discussed that point with him very thoroughly, and proved beyond contradiction, that the true source of all the objections to the treaty arose from the stop which it would put to the rapine and extortion of their sea-officers, whose private gains ought not to be brought into competition with the general interest and security of the trade of the two nations. My reasons were so successful, that he promised me to use his best endeavours, that all the articles without exception should be confirmed; he only pressed that another might be added, for the better discovering and punishing of the authors of counterfeit bills of lading and passes. I thought the proposal perfectly reasonable, and assisted in framing an article to that effect, which I hope will meet with my royal master's approbation.

CLEON has kept his word, and has really taken very laudable pains to remove the prejudices that were raised against some clauses of the treaty; which, however, upon the whole, gives great satisfaction to the merchants here*.

The

* It is much to be lamented, that this treaty of commerce, which would have given us farther light into the trade and navigation of those potent states, Athens and Persia, is only alluded to in the correspondence, and not preserved entire. I do not find, that Mr. BARBEYRAC, in his accurate Collection of Ancient Treaties, has given

The assembly have confirmed it by a decree, which is sent to their agent at the Persian court, who is instructed to receive the king's oath for the observance of the conditions, and to require that the Athenian merchants should be immediately put in possession of the privileges which they are to enjoy by virtue of the treaty. I must do PYTHON the justice to say, that on this occasion he has acted the part of a minister, who thought it his duty to preserve a good understanding, and keep matters even between both states; and I submit it to your better judgment, whether, for his future encouragement, you should not take notice of his candid and impartial dealing in an affair, which a malicious and ill-designing instrument might have entangled with many difficulties.

I have conferred with CLEON upon the other points of my instructions, and find him very desirous to be instrumental in strengthening this state by a closer alliance with Persia. He told me, as soon as I started the point, that the people would never repeal the two articles of CIMON's treaty by express words; but if we could agree on some expedient to answer the same end more indirectly, he would use his best endeavours to make it pass, though he doubted even that would meet with a warm opposition. I answered, it would be difficult to strike out a medium upon a point, wherein both parties thought their reputation and interest so nearly concerned; and that it behoved the Athenians to consider, whether they would not gain so considerable an ally as the king at an easy rate, by giving up to him, with a good grace, what he had, at the present juncture, in his power to seize, without asking their consent. Not to tire thee

us the least hint of it; but if that learned professor should publish another edition of his valuable performance, I dare say he will enrich it with the particulars recited in the dispatches of CLEANDER and GOBRYAS, from whence many curious inferences may be drawn. Note by the Translator.

with

with a needless detail, after turning the subject over in our thoughts, we conceived, that an article to the following purpose might answer the king's intention, and not shock the delicacy of the assembly. "By the present treaty all ancient jurisdictions, rights, and privileges of both the contracting parties shall be confirmed and secured." But I added, "that as my instructions directed me to insist upon an express annulling of those dishonourable clauses in CIMON's peace, I did not think myself at liberty to accept this expedient, as an adequate satisfaction to the king, or to give any hopes of its being agreed to in Persia: I could only transmit it to the ministers, and expect their farther orders on the point."

There likewise passed some conversation between us on the succours which the republick would require the king to furnish, besides a fleet of an hundred galleys. He insists, that an army be formed on the Hellespont to cover their dominions in Thrace, though I could not discover that he was under any immediate apprehension of their being attacked.

He told me at parting, that he intended to communicate the substance of this conference to some of his friends, who had great weight amongst the people; and when it had been more minutely and thoroughly considered, would give me another meeting. Thou mayest be assured, I shall press this matter no farther, till I hear the result of ARTAPHERNES's negotiation at Sparta. There will be always matter enough in reserve to break off upon, whenever it shall be judged expedient. CLEON professed to me several times with great warmth, that he should think it the greatest honour and happiness of his life to deserve the good opinion of so generous and great a prince as ARTAXERXES, and to cure that aversion which his countrymen had contracted to the very name of a Persian. At the

same time he hoped, from the king's justice and humanity, that if ever the malice of his enemies prevailed, which in a commonwealth so given to change was putting no improbable case, he might find a safe retreat in his dominions. I hope I did not exceed my instructions by assuring him, that whenever such a reverse of fortune (which would be a fatal stroke to both states) did befall him, he might depend on a reception proportionate to his merit, and to the services which he had it in his power to perform.

Since thou art pleased to rely upon my opinion as to the annual gratifications which he will expect from our court, I am confident the sum of fifty Attick talents of gold, regularly paid, will fix him entirely in our interest; and it is much to be desired, that his vanity may be so far indulged, as to receive now and then from the king a letter in approbation of his conduct, a jewel, or some such personal mark of favour.

But let me also forewarn thee, potent lord, that though a love of money is a predominant passion with our friend, whose continual expences are much larger than his annual income, or the profits of the publick employments, which are conferred upon him, can support, a strong and unbridled resentment is a no less distinguishing part of his character. And I think him very capable, out of mere vexation at being duped, when he thinks himself most secure of our alliance, to take a turn equally violent and opposite; and to strike up a sudden peace with Sparta, that he may afterwards have his revenge upon Persia. For as he finds it his interest to keep Athens engaged in a war, he will not much concern himself, whether the objects of it be Greeks or Barbarians; and a rupture with the latter is a cause more universally approved.

I question

I question not the vigilance and industry of ARTAPHERNES and CRATIPPUS to keep the Spartans steady to their engagements, and prevent any exclusive accommodation with Athens from taking effect. But thou must be sensible, that though a great deal of pains is requisite to preserve things in an unnatural course, (as, to speak truth, a league between one of the most powerful Grecian states and our empire may justly be called,) the slightest event, the most unforeseen revolution of affairs, is sufficient to bring them back to their natural channel. Upon a careful perusal of thy last dispatch, I find no instructions in what manner I shall behave towards CLEON, in case an alliance is concluded with Sparta; and yet it will be very necessary to inform me with the utmost speed, in what terms I shall palliate or explain such a matter to him, which he will infallibly look upon as a breach of those assurances, and of those hopes which thou hast warranted me to give him.

I doubt not, noble scribe, that besides the proper methods of carrying on a war, in conjunction with either of the republicks, which shall purchase our friendship by the most advantageous terms, thou must have considered of some scheme for a general pacification in this country, whenever affairs shall take that turn. And as it must, in all probability, be concluded under the king's arbitration, give me leave to recommend it to him, to insist upon it as an essential condition, that all the Grecian states should be left to the enjoyment of their own laws and liberties*. I know there is nothing which the

* The peace of Antalcidas concluded about thirty years after, under the arbitration of ARTAXERXES MNEMON, was formed upon the plan recommended in this letter by CLEANDER. Those who are acquainted with the Roman story, must recollect, that Q. FLAMINIUS, after driving the Macedonians out of Greece, pursued the same policy which, by giving the senate a pretext to interpose in every difference, how immaterial soever, that arose among so many independent disunited states, soon brought them all under the Roman yoke. These two examples, I must confess, heighten my opinion of our Ephesian's judgment and sagacity. Note by the Translator.

two principal commonwealths dread so much, as to be deprived of that authority they now exercise over the lesser states, which is indeed necessary for the union and common safety of the country. At the same time nothing will carry a more popular sound with it, than to establish an universal independency over Greece, nor have more the appearance of equity, than that every city, from the greatest to the least, should enjoy an equal portion of liberty.

Thou art too sagacious, experienced minister, not to perceive, that this is the surest method of weakening the general strength of Greece, and of sowing the seeds of perpetual division amongst its inhabitants; for the weakest must, upon every occasion, call in the assistance of Persia, and appeal with eagerness to the mediation of its prince, who, without the least expence of blood or treasure, will have the satisfaction of dictating laws to those, who refused to receive them from the most powerful of his predecessors, and reign in grandeur and tranquillity, secure from the danger of any confederated invasion of their territories. Farewel.

From Athens, the 19th of the month Boedromion.

P.

L E T T E R CLXIV.

CRATIPPUS *to* CLEANDER. *From* Sparta.

THE resolution taken by the supreme council, to send one of their own number to this city, does great honour to those representations I have lately ventured to lay before them. I saw very clearly, that NICANDER, who in truth had alone the secret of the embassy, was not to be treated with. The ridiculous prejudice about Greeks and Barbarians entirely occupies his little mind; besides that, he is attached to a powerful faction here, who would redeem the prisoners of Sphacteria at the price of almost any peace. My friend BRASIDAS has put himself at the head of the opposite party: the military glory which he acquired in the late campaigns, is much heightened by a character of justice and humanity, which all agree to give him, and which has induced several of the Athenian allies to open their gates to him, and become the friends of his state. Thus qualified, he has projected a noble revenge for the affront at Pylus, and hopes his attempt upon the enemy's rich settlements in Thrace will more than compensate the loss of an handful of Spartan citizens. In this design the assistance of Persia will be of singular use; and if ARTAPHERNES may undertake for a body of troops to be ready on the other side the Hellespont, it will smooth the way to whatever demands he is to make. But it is not only from this particular circumstance of affairs, that I conceive great hopes of his embassy. A satrap of his rank has never been seen in Greece, except at the head of a vast army, laying waste her provinces, and enslaving the inhabitants: and it will flatter the vanity of this haughty republick,

republick, that the first of that quality who passes into Europe with offers of peace, is addressed hither. By his nearness to the king's person he will speak in his name with great authority; and the concessions he shall make in the course of the negotiation, will be attended to, as not to be disowned or evaded. As I promise myself so much from ARTAPHERNES, I am the more impatient for his arrival, and not without some apprehension that his journey through Thrace may be inconvenient, if not dangerous. At this season the Athenian commissioners are travelling about that country to collect the tribute; and I doubt whether the law of nations will prevail upon them to let such an army of strangers, as attend upon the satrap, pass through their territory toward the enemy. It would have been more adviseable to take the rout, I mentioned in my first project, from some port of Caria directly cross the Ægean to the Bay of Laconia.

The first notice the publick had of any expedition being intended, was a proclamation addressed to the Helots, inviting all such as had served in the wars with reputation, to appear before the Ephori, in order to their receiving the reward of their bravery, and being again enlisted. Great numbers presented themselves; and the magistrates chose out two thousand of the most vigorous and alert, whom they immediately crowned with garlands, and led in procession round the temples; by these ceremonies declaring them freemen of Sparta. I was upon the plain at the foot of Taygetus the day they were drawn out; and struck with the warlike appearance of these enfranchised slaves, I could not but congratulate the Polemarchs who stood near me, that their city was able to raise thus on a sudden such a formidable body of men from a part of the people, which was condemned to the meaner offices of life, and looked upon as nothing less than a seminary for soldiers. The officers received my compli-
ment

ment in a more cold and dry manner than I, though so long used to their turn of conversation, could expect; but a little time convinced me, that I had touched upon a disagreeable point. These troops were not to be employed in foreign service; nor was their admission to the rank of citizens intended as an increase of strength at home. They soon began to disappear by degrees, and some days after not one of them was to be seen or heard of any more. All this passed without one remark made upon it; it was a subject studiously avoided in every conversation. My curiosity was therefore but the more excited; and at last I got certain intelligence, that these deluded wretches had quarters assigned them in the houses of the principal citizens, with the intention that each man might have an opportunity of dispatching his guests in the most private manner. Thus perished, without an enemy, in the midst of their own city, a greater number of men than has been known to fall in a battle amongst the Greeks. What a sacrifice to the prejudices and false maxims of Spartan policy! Absurd and detestable policy! which looks upon the increase of inhabitants to be dangerous to the state, and treats those who supply the first necessities of life, the tillers of the ground, as publick enemies. A plague or an inundation would be proper instruments of such a government; and might have spared the ruling members the extensive act of barbarity which has now been thought expedient. The established methods of dealing with the Helots are such as tend to make them foes to their masters, and to introduce a necessity of keeping down their numbers and their spirits. But this is usually brought about by slow degrees; the present exigency of affairs was judged to call for something more sudden and decisive. Pylus, a fortress so near this city, seized by the Athenians, has by them been delivered over to the Messenians, always either slaves to Sparta, or her deadliest enemies, who call the Helots countrymen, and loudly invite them to shake off their chains. Such an occasion
of

of liberty and revenge the Ephori supposed would not be neglected ; they foresaw continual desertion : they feared a general revolt, and knew not how to prevent it, but by a massacre of the most active and daring.

I protest, CLEANDER, this cruelty shocks my nature ; I am sick of the narrow principles whereby this state is conducted ; I am ashamed of my relation as a Greek, to this selfish little people. Happy are we, my friend, to be adopted into a better country, where, safe in the protection of one common lord, the inhabitants of distant climates are equally encouraged to serve the publick ; where the registers of honour are open without distinction to Lydians and Medes, to Bactrians and Ionians ; where those who cover the fields with grain, and the mountains with plantations, are esteemed and rewarded ; where domestick affection extends even to slaves, and a captive Greek often shares the friendship of his lord. Full of such ideas, how can I look upon these butchers of their servants, their husbandmen, their useful fellow-citizens, their valiant fellow-soldiers ? Yet such is the force of custom even in noble minds ! Soon after the execution I waited upon BRASIDAS, who shewed no marks of concern nor remorse, though forty of the unhappy men were committed to his care, and perished under his inhospitable roof. Adieu.

W.

LETTER CLXV.

CLEANDER to HYDASPES.

I was at a Symposium* an evening or two ago, where SOCRATES, ALCIBIADES, ARISTOPHANES, and several other philosophers and wits were present. When we parted, the comic poet (with whom I have been acquainted ever since the affair of the sarcastical Iambicks†) was in such good humour, that he invited me to his house the next day; and promised to indulge me in the reading of a new comedy, which is to be presented to the judges at the approaching festival. Thou mayest imagine, HYDASPES, I readily complied with him; partly because I was curious to know what he had upon the anvil, and partly because I hoped to be better informed on some points relating to the Greek theatre, by one who has so great a share in supporting its reputation. And in truth I had much entertainment from my visit.

As soon as I entered, he received me with his usual vivacity, and said, "Let us lose no time in compliments, but proceed to business." Accordingly he at once unlocked his cabinet, and drew out many rough unfinished sketches of plays. He asked my judgment of

* It is probable, from the beginning of this letter, that the Symposium of Plato (the subject of which is love) took its rise from a real conversation. The interlocutors mentioned here are exactly the same with those introduced there. ARISTOPHANES makes a very odd figure in it; and though the philosopher has taken no notice of CLEANDER, yet he was certainly of the party. The intelligent reader must be pleased with tracing out the minutiae of antiquity, when they concern such Symposia as those which Plato has recorded.

† See Letter xci.

some of them, and then sat down to read the performance, which I expected with impatience. The title was drawn from the second order of men in the state, who are called ἱππεῖς, and compose the chorus. The turn of it was a virulent satire upon CLEON and the people. The first persons who appear, are DEMOSTHENES and NICIAS, in the habit of slaves. They complain of a steward, who has got into the house, cajoles the good old master of it, and pretends to act the tyrant. As a specimen of what it contains, I will copy one speech from it, which is in the mouth of DEMOSTHENES.

“ Our master (says he) is old, deaf, cholerick, capricious, and an
 “ huge lover of beans*. It is not long since he took it into his head
 “ to buy a Paphlagonian† into his family, who had been formerly a
 “ currier, a fellow of intrigue, and a noted informer. This currier
 “ finds means to work himself into his good graces, by low craft
 “ and insinuation. ‘ Good people of Athens, (says he,) you have
 “ taken a great deal of pains to-day. Eat, drink, and be easy. Be
 “ pleased to receive your oboli. Will you permit me to entertain
 “ you with a banquet?’ And the rascal triumphs in this imper-
 “ tinence. He has won upon his silly master, and deprives the rest
 “ of the slaves of whatever is their due. It was my good fortune
 “ to do well at Pylus, but he has taken from me the credit of the
 “ action. That plaguy leather thong, which he carries about with
 “ him, keeps us at distance; he amuses the old fool with oracles;
 “ tells lies of us, for which we are beaten; then runs about the
 “ house, and terrifies the servants: ‘ Don’t you see HYLAS? (he
 “ cries.) I got that dog whipped. By JUPITER, if you don’t buy

* Alluding to the way of voting in use among the Athenians.

† CLEON is called a Paphlagonian, not because he was of that country, but (as the commentators say) because it furnished ARISTOPHANES with a conceit to express his rough and passionate character, the Greek word [παφλαζω, *ferveo*] conveying that idea.

"me off, you shall be served in the same manner." If we bribe
 "him, it is safe with us. If not, our master falls a kicking and
 "cuffing, and we suffer for our honesty."

The whole play is written in this style, and is a strange mixture of wit and nonsense, of fact and allegory; for it is a common thing with ARISTOPHANES to go out of his allegory, and talk openly of what he means by it. As soon as these complaints are over, they consider of methods to redress them. At last they take a resolution to set up one AGORACRITUS, a fellow of mean extraction and employment, in opposition to CLEON. They meet him as he is going to market, and salute him with a farcical respect: "Be thou the saviour of the city, and of us." The man does not understand them, but they make him a politician against his will. He tells them, that he can scarce read, and has not one qualification for a statesman. They answer, it is no matter for that; he has a great deal of impudence, and a noisy tongue, which are the proper talents. They exhort him not to be afraid of CLEON, for he will not appear himself; since no artist in Athens would dare to form a mask after his likeness. He is promised the assistance of the chorus, of the spectators, and of the gods. CLEON comes in, and after much ridiculous dispute between them before NICIAS in this act, and before the old man through the rest, where they forge oracles, one against another, and contend which shall make the best dinners for him, CLEON owns himself defeated, and retires. The scene, to prepare the audience for this event, is a parody of that noble one in the OEDIPUS of SOPHOCLES, where the king examines LAIUS's shepherd concerning his birth. AGORACRITAS (by whom, it seems, HYPERBOLUS, a man rising in favour with the people, is designed) produces an oracle, in which the qualities of CLEON's successor are delineated. CLEON discerns, by degrees, that his antagonist is the

z z 2

man

man, and at last sinks into despair. The comedy concludes with joy on the part of AGORACRITUS; he releases two women whom CLEON had imprisoned, and whom he calls the ancient alliances between Athens and Lacedæmon.

“ I hope, (said I,) ARISTOPHANES, that nobody has over-heard
“ us; for though you are not afraid to write, or even to publish
“ these pieces, yet I am afraid to be privy to them. You may re-
“ member how I suffered two years ago, for being thought to have
“ a share in the Iambicks. I know you are at open war with
“ CLEON; but it is above my genius to encounter with ministers
“ of state. I do assure you, that I never heard any thing, which
“ gave me so much pleasure for the smartness, and so much pain
“ for the boldness of it.” The poet laughed; “CLEANDER, (replied
“ he,) if you were an Athenian, and talked to me in this way,
“ I might be tempted to expose your weakness in one of my comedies,
“ and the chorus should point at you in the pit. But, as you
“ are an Ephesian, I forgive the prejudices in which you were
“ educated to reverence or fear even bad governors.” “Nay, (returned
“ I,) there are persons in the city of the same sentiments with
“ me. Have not you said, somewhere in this very play, that you
“ could procure no vizor to resemble CLEON?” “Yes, (said he,)
“ and I can tell you farther, that my two best actors have refused
“ the part; so I shall perform it myself.” “The character (replied
“ I) which should give most offence, is that of the old fellow, whom
“ you have represented to be the tool of the ignorant and designing.
“ CLEON is but one; and the old man is a multitude.” “It is for
“ that reason, (said ARISTOPHANES) every body will pretend to be
“ pleased with it. No individual imagines he is aimed at in a satire
“ on the collective body. Each owns its justness, when applied to
“ his neighbour, and thinks, in not seeming to be touched with it,
“ he

“ he actually removes the point of it from himself. But CLEON
“ being particularly ridiculed, and of a proud impatient nature, he
“ will endeavour to gain some revenge. It makes me happy, that
“ I can mortify his vanity in the height of his power.”

“ We have laughed a great deal, (interrupted I,) ARISTOPHANES;
“ you shall now permit me to change the scene from mirth to sober
“ inquiry, and from humour to philosophy. When I reflect on
“ the origin of dramattick writing, I often wonder at the different
“ progress of tragedy and comedy. The first has filed off its rough-
“ nesses both of diction and sentiment, and is polished into a just
“ representation of human action. The last is not an artful exhi-
“ bition of the real nature of men, but an uncouth aggravation of
“ its deformities, and retains much of the licence of THESPIS's cart.
“ It was usual for the strollers, who followed the fortunes of that
“ poet, as they passed through the towns of Greece, to rally the
“ foibles, and satirize the vices of the people. Is that practice for-
“ gotten? Far from it. You do the very same thing at this day
“ by encouragement, which was then done by connivance. Nay,
“ ridicule has enlarged its province, and takes the range of the state,
“ as well as of domestick conduct, and treats the measures of a na-
“ tion with the same levity wherewith it handles the follies of pri-
“ vate men.” “ Why, (said ARISTOPHANES,) if I must be grave
“ with you now, it shall be to defend my laughing at another time.
“ Are you serious in what you urge; or do you only contend, after
“ the manner of a Sophist, for the exercise of your logick and elo-
“ quence? If you are serious, I intreat you to consider, whether
“ it is not the employment of philosophers to strip things of their
“ false colours, and represent them in their native ones. You call it
“ levity to ridicule the absurd management of the publick. But if
“ the publick deserves it, what shall protect it from the strokes of
“ that

“that keen weapon? Address it with flattery, you spoil its sense,
“suffer it to acquiesce in what is wrong, give a sanction to that
“formality which forbids the approaches of advice, and do an
“injury to its interests. Address it with freedom, you improve its
“understanding, set it on its guard, teach it to despise formality,
“and maintain the honour of your country.” “That will bear a
“debate (returned I). Wise men have expressed a contempt for
“ceremony and external distinctions, till they have let fools into the
“secret, and begin to find the want of them for their own security.
“There are some persons in such stations, and some bodies of men of
“such importance, that they can do nothing which is trifling in its
“consequences, however frivolous in itself. So that, instead of begin-
“ning the laugh, we should affect a solemn air, when we speak of
“their actions: for in all that concerns the publick, even a mistaken
“seriousness may be regarded as virtue.” “But suppose (rejoined
“he) that every application of ridicule, either to the faults of the
“publick, or of particulars, is agreeable to the majority of a
“people.” “And to speak out fairly, (said I,) it is that which I
“do not comprehend. The Athenians excel the eastern monarchs
“in their encouragement to these monitors. It is enough for the
“king of Persia, that a slave daily reminds him, when he wakes,
“of his mortality; but he hires no slaves to ape the singularities of
“his manner, and tell him, that he is a tyrant and a fool. Yet
“this is a just image of what is done in Athens.” “I perceive
“ (said ARISTOPHANES) the whole business of popular government
“is a mystery to you.” “If (continued I) the people corrected
“their errors when they saw them; if they applied the scenes of
“ridicule to the purposes of seriousness; I should admire their
“patience of censure, and applaud their wisdom. But as the case
“now stands, they persist in what is wrong, while they laugh at it,
“and laugh at what is right, while they approve, and should prac-
“tise

"tise it." "Is there any thing (replied ARISTOPHANES) so extraor-
 "dinary in that conduct? Does not your friend SOCRATES
 "sneer at the popular religion, and yet conform to it? Does not
 "EURIPIDES condemn the theology of the poets, and yet gravely
 "use it?" "We shall never agree (resumed I;) but as I cannot
 "understand what influences the people in this point, so there is
 "one thing which I cannot understand in you. It is frequent with
 "you to reproach the tragick poet with impiety; and your writings
 "condemn a neglect of the worship enjoined by the legislator in
 "several citizens, whose names your actors recite, and whose per-
 "sons they distinguish to the audience. At the same time you do
 "not scruple to introduce those very deities in the lowest and most
 "absurd lights; to represent them as the shadowy beings of an alle-
 "gory; as either the deceivers, or the dupes of mortals." "By
 "HERCULES, (said he,) you begin to be too solemn for me; but your
 "objection is built on a mistake. Have not you lived long enough
 "in Athens to know, that the Grecians would no more bear a ridi-
 "cule on the religion of their country from ARISTOPHANES, than
 "they would bear an attack on moral virtue from your favourite
 "EURIPIDES*? What then is it which procures a toleration for
 "me? I'll tell you. They know the difference between the fables
 "of the poets, and the theology of the law-givers. The gods of
 "HOMER are visionary characters; but the gods of SOLON distri-
 "bute real blessings to mankind. The JUPITER of poetry is a
 "being compounded of the most depraved passions which are inci-
 "dent to our frail nature; but the JUPITER of the state is father
 "and king of gods and men. The former exists no where but
 "in the debauched and irregular fancy of mythologists; but the
 "latter was raised to heaven for his virtues, and remains there the

* See Letter xciv.

" object

“ object of universal adoration. So that a little attention will
“ inform you, I take freedoms with that set of deities who are the
“ creatures of poetick licence, but pay homage to those whose merit
“ is either declared by the laws, or acknowledged by tradition.”
“ Should I admit, (returned I,) that there is some weight in your
“ answer, yet I am convinced, that many minds are not capable of
“ conceiving it. When the vulgar listen to the tales of the priest,
“ do you think they separate the hidden meaning of what he says,
“ from the gross wrapper in which he offers it? Can you then
“ fancy, that they reason nicely on the gods of law-givers, and the
“ gods of poetry, while they are listening to a comedy? But though
“ you treat the fables of ORPHEUS, LINUS, MUSÆUS, HOMER,
“ with so little ceremony; yet you might be more candid, methinks,
“ to the verses of their descendants, ÆSCHYLUS, SOPHOCLES, and
“ EURIPIDES, whom you laugh at, to the discredit of their com-
“ positions, and the injury of your own.” “ How so! (cried he.)
“ A good parody is a compliment to the poet, because none but the
“ best things are honoured with it; and it is to the purpose of my
“ plays, because it adds to the entertainment which they give.” “ I
“ maintain both parts of my assertion (said I). The first, because
“ every swelling expression of tragedy, or empty line, is aggravated
“ without mercy; the last, because your dialogue would be more
“ proper and natural, and therefore more agreeable, without it.
“ Besides, parody has something of the mimick, not the poet; of
“ buffoon imitation, not original invention. It is for this reason I
“ could wish to see comedy on a different footing from the present.
“ If the tragick writers draw their plot from the marvellous, they
conduct it in such a manner, as to lower it to the probable; but
“ if you lay down a plot which is probable, you manage it so fantas-
“ tically, as to heighten it to the marvellous. The speeches,
“ which they insert in the conversations of the drama, conduce to
“ unravel

“ unravel the main incident ; but you frequently throw in an absurd
 “ incident, for the sake of introducing a speech. Personal reflections
 “ ought likewise to be avoided. Expose the vice, without insulting
 “ the vicious. Let the check of conscience restrain, without exciting
 “ a general contempt or odium. As the painter formed the idea of
 “ his VENUS from compounding the most perfect features of dif-
 “ ferent beauties ; so the poet should collect the moral deformities of
 “ his characters from that variety which the weakness of mankind
 “ affords him : as the bee extracts an uniform and original sweetness
 “ from the borrowed flavours of innumerable plants ; so the gall of
 “ satire and comedy should be drawn from all the vices and follies
 “ of the times.” “ CLEANDER, (interrupted ARISTOPHANES,) I
 “ shall not contend with you, though I have clearly the better in
 “ this controversy. You remind me of what THUCYDIDES observed
 “ PERICLES ; ‘ Whenever I have thrown him, (said he,) he has
 “ the impudence to assert the contrary, and I am almost infatuated
 “ enough to believe him.’

The charge of impudence from the comick poet was so unex-
 pected and emphatical, that, though it should have put him out of
 countenance, it unsettled me ; and I hastened away from him
 abruptly.

C.

L E T T E R CLXVI.

ORSAMES to CLEANDER. *From Taoces.*

THERE is a cessation, thou knowest, from all kinds of business during the great festival*, which ends the year. Those days of leisure ARTÆUS determined to give to a part of his family, who are almost tempted to repine at his constant and successful application to his country's service; so seldom does it permit us to enjoy the most condescending parent, the most improving companion. He now saw Taoces for the first time, and was wonderfully struck with the situation and the improvements so adapted to it. He spent whole days among the woods; he entered into the design of every building and plantation; and would here and there propose the leading down a stream, or the gaining of a new point of view, with the greatest propriety. One evening, as we were sitting round him upon the great terrace, that commands the prospect of the gulf, and he was observing to us the freshness of the air, the smoothness of the sea, and the tender colours of the sky just after sun-set; my PARMYS, laying her hand gently upon his, said, with that unaffected sweetness peculiar to her, " My dearest
 " father will not imagine I wish his pleasure less, when I take
 " notice how great it is. But I own myself surprized to find you thus
 " affected by these beauties of ours; and that the multitude of affairs
 " with which you are perpetually surrounded, has not extinguished
 " the taste for these airy delights, the amusements of the idle and

* According to HYDE de Relig. Vet. Pers. the principal feast of the ancient Persians was on the last ten days of the year, in memory of the creation, which they supposed was then completed. This must be the festival here alluded to.

“ the speculative.” “ To what an uncomfortable state (replied he)
 “ would you reduce us, that, because these natural, these unmixed
 “ pleasures are rarely indulged to us, we must be denied even the
 “ power of feeling them! Believe me, the very different way of
 “ life I am in, and the short intervals it allows me of quiet and
 “ retirement, do but quicken my relish for them. Not that variety
 “ is their principal charm : there is something in their very nature
 “ to excite the desires of a good mind ; and it must be a narrow
 “ and illiberal spirit, and qualified merely for the forms and drudgery
 “ of affairs, that can be so immersed in business, as not to look
 “ beyond it. We serve the publick, for it is our duty ; our allegiance
 “ obliges us, our friends, our families demand it of us. But there
 “ is a term to all these labours, which the greatest men have ever
 “ been ready to seize. When the vigour of their age has been given
 “ to their country, and the charge of indolence and selfishness can
 “ no longer be brought against them, such a retreat, such a manner
 “ of life as your’s at Taoces, has been the end of their wishes. Your
 “ CLEANDER (continued he, turning to me) is full of these ideas ;
 “ he thinks his political life has been long enough ; and in every
 “ dispatch to his patron GOBRYAS, sighs after the banks of the Pac-
 “ tolus, where the king has assigned him the reward of his faithful
 “ services.” “ Is he then about leaving Greece ?” said I hastily.
 “ No, (replied ARTÆUS,) the present conjuncture will scarcely per-
 “ mit it. But he has behaved so well in all parts of his employment,
 “ and his desire of retirement is so sincere, that I am not for banish-
 “ ing him longer than is necessary, and shall assist his petition the
 “ first opportunity that offers.”

Thou wilt believe, dear CLEANDER, that I was highly pleased to
 hear my father talk thus. Upon such occasions, where his good-
 nature and humanity are to be exerted, he ever speaks less than he

intends ; and I cannot but promise myself, that thou wilt soon be restored to the arms of thy friends. Here thou wilt be most cordially welcome. I am impatient to make thee acquainted with every particular of my happiness. For happy I am in my new situation, to the extent of my desires. Not because, as successor to SISAMNES, I am thus early ranked among the principal satraps, and command in Hyrcania ; nor that, when I look round from this lofty promontory, my own possessions compose the various landscape. It is not the palaces, the villas, the elegant furniture, the magnificent equipage, that I would boast to thee. SISAMNES gave infinitely more than all these, when with his dying hand he gave me his daughter. Her figure, her air, her voice, all express that graceful ease and engaging softness, which run through her whole character. But the humblest sense of her own excellencies, and a shyness of applause, however deserved, permit her friends alone to know, that to the delicate beauties of a female mind she adds the stronger features of a manly understanding ; an apprehension instantly to seize, and a taste exactly to determine, the merit of whatever comes before her ; a firmness, yet only tried in the little occurrences of life, but which may be equally depended upon in the most important cases ; a popular benevolence, which makes all who approach her easy ; and a nicety in her friendships, which keeps off the forward and undeserving. Fondly to lean on such a bosom, to have such a heart entirely mine to retire to, can I form a wish beyond it ? Here, perplexed with court factions, and fatigued with publick business, I may deposit all my cares ; think them over again, assisted by the truest good sense ; or lose all thought of them in the tenderest endearments. And here, in my happier hours, these seasons of domestick life, do I find a perpetual source of delights ; a taste for the same amusements, a spirit to invent new scenes of entertainment, and an unaffected compliance with those proposed by others.

For

For we are not in solitude at this place ; a select party of friends share with us, and improve the pleasures of the place. AZANE never leaves us ; she is of a turn more lively and eager than my PARMYS, but has a heart amiable as her sister's. The daughter of the Destoor* of Sogdiana was educated in this family, and is looked upon as a part of it. You know her sufficiently by the Hymn to the Night, which CHARICLES brought you ; and your Greek compliment of the tenth Muse is, I assure you, by no means an extravagant one. Our company of the other sex are the old partners of my Bactrian studies ; and some of our young nobility, who are connected with me in the publick service, and whose conduct and way of thinking give them still a more honourable distinction. Thou knowest, CLEANDER, how I enjoy such a society as this ; PARMYS and AZANE are no less taken with it. But what a wretch should I have been, had I entered into a family incapable of these rational entertainments ? And when I look round the court, how do I wonder at my good fortune ? As fashion has a stronger influence over the fair sex, they are more generally degenerated from the old Persian severity than we are. The becoming reserve, the household virtues of our mothers, are the subjects of ridicule ; and the women's apartments have lost that air of inviolable sanctity, that used to surround them. An eternal round of trifling pleasures leaves no room for improvement or reflection ; weakens the nobler faculties, and exposes the mind to any impressions. Hence ridiculous fears, impotent passions, extravagant desires, and a long train of follies, too often ending in vice and infamy.

At Taoces thou wilt meet with none of this riot and impertinence ; all here is calm and natural : the manners of the last age, set off by

* Destoor, a title of dignity among the Magi. HYDE writes it Destur, and says there was one of them over the priests of every province. Note by the Translator.

L E T T E R C L X V I I .

CLEANDER to HARBAHAL of Sidon, *admiral of the Persian gallies.*

From Athens.

I no sooner heard that, by the favour of our gracious monarch, thou wert promoted to the distinguished rank, which thou now holdest in his service, than I determined to congratulate thee in the most affectionate manner.

My private friendship and gratitude, for the bravery which thou once exertedst in rescuing me, with thy single trireme, out of the hands of that terror of the Mediterranean, the pirate SOSTRATUS, oblige me not to be silent on this occasion. But my zeal for the honour and safety of the empire, and my thorough conviction how much thy advancement will contribute towards both, render the satisfaction I take in it more meritorious, by heightening it from a social into a publick virtue. Let me first, like a good subject, applaud the wisdom of ARTAXERXES, who, instead of following the too numerous precedents of former reigns, in throwing away so important a post upon some upstart favourite, as the price of court servility and mean arts, or an indolent prince of the blood, ruled by men of worse principles, but more discernment, than himself, has, on the contrary, filled it with the ablest and most active naval officer in his dominions.

It is from thy firmness and experience, valiant HARBAHAL, that I expect a very considerable reform in the management of our fleets. Thy duty to thy sovereign calls upon thee, not to suffer his service

to

to be neglected in the manner it has hitherto been. Thy parts and knowledge will suggest the fittest methods of improvement ; and the genius of the present vigorous administration will enable thee to carry them into execution with spirit and effect.

I have often been offended at that severe and inconvenient practice which prevails, as well in manning our fleets, as in recruiting our armies ; I mean that of forcing the rude inhabitants of the villages to enlist themselves upon any exigency, and driving them in chains on board the ships, which are thus filled with unskilful, useless, and discontented sailors, ready either for mutiny or flight ; whilst the provinces are drained of those, whose industry should enrich the soil with tillage, and adorn the face of it with plantations.

Another great and growing evil in our fleets has been a remissness of discipline. I have heard such as were well acquainted with the transactions of that time complain, that, during the long war against the Greeks, many instances were notorious, where the commanders had failed in their duty, had fled before an inferior force, abandoned the merchants under their convoy to the enemy, and missed the most favourable opportunities of acting ; and yet not the least punishment ensued, and scarcely the slight disgrace of a reprimand was inflicted upon the offenders.

I am afraid the rust and inactivity of peace has not much contributed towards the necessary work of reformation in these particulars. I have heard, that many officers have arrived at preferment in the gallies, which thou commandest, whose names, in times of danger and action, would not have been heard of. Let it be thy care to answer the expectations of the publick, by discountenancing such abuses. Suppress the burdensome method, in which the numbers
of

of the ships companies are made up, by erecting nurseries for seamen, and inviting them, by rewards and good treatment, from all parts of the empire. Represent with a decent boldness to the ministry, when improper advancements are meditated; nor be afraid of losing an interest in the inner palace, which will be amply repaid to thee in the affection of the sailors, the esteem of the worthy and disinterested, and the weight thou must at last acquire in the councils of thy prince.

Excuse, my gallant friend, the freedom I have taken in offering my sentiments, inconsiderable as they are, upon matters which have occasionally fallen under my observation, and in which thou hast been conversant thy whole life. But the example I have before my eyes of this republick, which, merely by the strength of its naval force, has raised itself to such an envied height of reputation and power, must frequently turn the attention of a thinking man to speculations of this nature, and may, perhaps, excite thy curiosity to know, what remarks my long residence here has enabled me to make on the advantages, which Athens has secured to herself by the extent of her commerce, and the protection of her floating bulwarks.

* The former was, before this war broke out, in so flourishing a condition, that scarcely a merchant-ship of any of the neighbouring states navigated these seas, without taking the Piræus in her voyage; and not only found the readiest and best vent for her own cargo, but replaced it either with the native commodities of the place, oil and honey; or those of foreign countries, which are always laid up in the well-stored magazines of its traders. Nor need I mention how much, by the universal resort of foreigners, the Athe-

* Many of the observations in the following part of this letter are confirmed by XENOPHON, in his tracts, *περὶ πολιτείας* and *περὶ πόρων*.

nians have enriched their peculiar dialect above the rest of Greece, with the choicest and most significant expressions, without debasing its purity and elegance by the mixture. Their correspondence with Sicily, Cyprus, and the coasts of Asia Minor, has always supplied them with plenty and variety of the best provisions at no extravagant rates. A more extraordinary circumstance, which I cannot help adding under this head, is, that Athens is the only state in Greece, or in any other country that I know of, where a general opulence enables even the lower kind of people to live with ease and convenience, and that chiefly by the frequency of publick sacrifices, at which large doles of flesh and bread are distributed to the poor, and the number of edifices, as baths, gymnasia, &c. erected at the publick charge for the use of all the citizens. And, notwithstanding the unavoidable inconveniences with which commerce, and the benefits derived from it, must always be embarrassed, during a state of hostility between nation and nation, it may easily be proved, that the Peloponnesian trade and navigation have suffered in an infinitely larger proportion than the Athenian, by the continuance of this breach. For since the action at Pylus, the fleets of the latter are masters of the sea without controul, and not only superior to the scattered squadrons of the enemy, but numerous enough to protect their own commerce, and interrupt their rivals; and, what is of the highest consequence, to oblige even neutral powers to carry on an almost exclusive traffick with this republick, and not to export their naval stores, or the products of their looms and their mines, without its knowledge and consent.

Another principal and distinguishing superiority, which the naval strength of the Athenians has afforded them through the whole course of the war, and which alone has proved sufficient to disconcert the best-framed projects of their adversaries, is, that whenever the

the allies have taken the surest method of distressing them, by laying waste Attica, investing its metropolis, and obliging the proprietors of the land to cry out for a peace, an Athenian fleet has never failed to prevent the bad consequences of their designs, by keeping their maritime places in perpetual alarm, harassing the coasts, perhaps seizing an important post, (as they have done this year in Laconia, and obliged the enemies, before their troops had made any progress, to recal them for their own defence; insomuch that, all circumstances considered, though particular persons have suffered by captures, and the owners of the soil been considerably impoverished, the Athenians have been able to support their trade, and to obtain several signal advantages, particularly one this summer, which is pretty decisive, may be said to weigh heaviest in the balance of Greece; and unless they make the object of the war more extensive than they can well take in, or feel the influence of Persia in the opposite scale, must, in all human probability, come out of it with an increase both of reputation and territory.

I might carry this speculation still further, and assert, that were the seat of the Athenian government and their naval strength transferred from the continent into a neighbouring island, (though of no greater extent and fruitfulness than Attica,) their power would be esteemed twice as considerable. For not to insist upon the additional security against conquest and invasion, which would result from the sea's being their barrier on all sides, it would entirely remove the greatest danger, to which the republick is exposed in its present situation; for these yearly devastations are the grounds of perpetual animosities in one part of the citizens against the other. The owners of the land, and their tenants, (a very useful and considerable part of the community,) see their lands ravaged, their farms laid in ruins, and their families deprived of subsistence, by the frequent incursions

of the Peloponnesians ; whilst the trierarchs and land officers are enriching themselves with the plunder of the enemy, and from the protection afforded to trade, the Piræus is crowded with the vessels of its opulent merchants, either carrying out the commodities of Athens, or bringing back those of other countries in return. The land-holders being therefore with good reason weary of the continuance of the war, are reproached by the opposite party with wishing well to the arms of Lacedæmon. The case would be infinitely worse if the allies were to make themselves masters of any considerable fortress in Attica, which, by an unaccountable misconduct, they have not hitherto attempted. The internal feuds might then rise so high, as to become really dangerous to the state ; the clamours of peace almost at any rate must increase ; and whilst foreign assistance might be so easily called in by those who dislike the proceedings of the majority, the occasion would be inviting to such as were determined to risk the publick safety for the sake of gratifying their own revenge.

The conclusion from what I have been saying is evident, that an insular situation would go to the root of this increasing evil, and tend to unite the two jarring interests, which unhappily prevail at the present juncture within the walls of Athens. What has been already advanced, may likewise inculcate another maxim, that without an extended commerce first obtained, the revenues of Persia would never raise a fleet able to venture a battle for the empire of the sea, though they were all employed in that single service. It is constant practice, and variety of maritime employment, that produces a hardy and numerous breed of sailors, of experienced and gallant officers. It is trade alone, which can improve naval architecture by exercising the ingenuity of able shipwrights and artificers, and keeping them in constant business. Without the demands which
trade

trade occasions, the magazines will never be sufficiently furnished with regular supplies of military stores, and other naval provisions, to repair a defeat, or improve a victory.

From these short hints, sagacious HARBAHAL, I leave it to thy judgment to pronounce, whether the most powerful and wealthy monarch must ever think of establishing his dominion on the floods, unless he first encourages, for a long course of years, the arts of peace, navigation, and commerce. If in any future times some enterprizing prince should arise, and after his utmost efforts, flatter himself with having carried so preposterous a scheme into practice, be assured his imaginary empire over that fickle element will sink on the first reverse of fortune, and in its duration resemble the transitory insect of the Hypanis*, which outlives not the day of its nativity. Farewel.

P.

* A river in Sarmatia, now called the Bog.

L E T T E R CLXXVIII.

CLEANDER to SMERDIS.

If the religion of Persia wanted any other recommendation, than its agreeableness to the genuine and uncorrupted dictates of reason; if it required any comparison with others, to shew its superiority, and set off its excellence to advantage, I know of none that would answer the purpose better than the Athenian. The one is a steady and uniform plan, wherein the notion of one Supreme Being, the essential duties that flow from thence, and the same scheme of religious service, have been kept pure and unchanged through a succession of many ages. The other is always in an unsettled and fluctuating state, ever increasing the catalogue of its divinities, and consequently altering the ceremonial of its worship. For the religious institutions of Athens have all along been conformable to the customs, and gone through the gradual refinements of civil life; and besides her singular complaisance in adopting the gods of all other countries with whom she has any intercourse, she finds frequent occasions of admitting new ones of her own, by a solemn act of the great council.

Whether their minds here are not enough enlarged to have any notion of a Deity, whose comprehensive view can take in the whole compass of the creation, and whose power can regulate all the various parts of nature; or whether they think, that the administration of so vast and extensive a province must disquiet the mind, and diminish the happiness of any being; however this be, they divide
the

the government of the world among a number of tutelary divinities, each of which exercises a kind of local jurisdiction, and presides with uncontrolled and independent authority over his own particular district. As each has a peculiar mode of worship, his proper set of ministers, and distinguishing catalogue of rites, their interests are happily kept separate, and they subsist without any interfering or enmity. Each religious system, circumscribed, as it were, within the orb of its own influence, has no malign aspect towards any other; but their respective votaries, satisfied with the free exercise of the service which is appointed to be paid to their patron god, entertain no jealousies about, nor are inclined to call in question, the pretensions of the rest.

But however confined and limited in their authority the Athenians suppose these presiding powers to be, they are careful to make their religious application to them at stated times, besides such seasons as more particularly incline them to apply for their assistance; for they think nothing happens without their cognizance, or can be brought to a happy issue without their concurrence. Their manner of supplicating is with green boughs of laurel or olive in their hands, twisted round with wool, and with garlands on their heads; all which particularities have a meaning, but too mystical or refined to be entered into. The posture of the petitioner is different on different occasions; but the humility of it is suited in some sort to the greatness of the distress the suppliant is in, and the dignity of the divinity. They sometimes prostrate themselves on the thresholds of the temples; sometimes with reverential awe kiss the feet, or embrace the knees; or, if they are more sanguine in their expectations of assistance, presume to touch the chin or cheeks of the sacred statues; on which, as they are visible representations of their deities,

any imminent danger, they have petitionary hymns, in which they celebrate the glory of their tutelary deity, and then invite him to reside among them. His arrival is ushered in with great form, and as soon as their difficulties are got over, his departure is attended with equal solemnity. When they are besieging the cities of their neighbours, they have particular forms of evocation to draw over the guardian gods of the place to their party. In these they promise them a most honourable reception; and unless they succeed in this application, they imagine all endeavours by fraud or force will be ineffectual.

Some, who pretend to a nearer intercourse with the gods, offer their petitions in an unknown tongue. These words, they affirm, have a natural meaning, and were the original language of mankind; but their intention is doubtless to practice upon the credulous and unwary vulgar, who are apt to receive with the more reverence what they are not able to understand.

When they are seated on the hearth, the place consecrated to the household gods, it is not usual to make any verbal requests; their silence, and the sadness of their garb, the ashes, and the humility of their situation, being supposed to speak with more force and energy of persuasion, than any expression that could be uttered. In cases of extremity, the petitioners sometimes tear their hair in a frantick manner, and offer it to the deity. This method of supplication is thought more expressive of their distress, and more likely to move compassion. But a custom prevails at Sparta, that I can hardly mention without indignation and horror: at one of their celebrated festivals they tear the backs of their youth with whips before an altar of DIANA; and think the blood that is shed by that severe operation,

operation, acceptable to the goddess. Their parents are usually present, and encourage their sons to bear this piece of pious discipline, with a resolution worthy of a Laconian education. Is it not, venerable SMERDIS, bringing down the nature of divine beings too much to the human standard, to suppose them to be prevailed upon by the mere earnestness and importunity of their votaries? But to imagine, that they expect such acts of unnatural rigour, or are pleased with the misery of their creatures, is surely to assimilate them to tyrants, and pervert the goodness and rectitude of their disposition to a resemblance with the basest of mankind.

G.

If any one should judge of the state of religion at Athens by the number of its altars, he could not fail of receiving impressions very much in favour of their piety. For not only the temples, and mountains, and sacred groves, abound with them, but they are to be found in every place of concourse, whether for business, amusement, or exercise, in the fields and walks, the highways and hippodrome; so that some of them are always at hand for the civil purposes of ratifying private alliances or publick treaties; and whoever is in a fit of devotion, or case of difficulty, can hardly ever want an immediate opportunity of explaining his wants, or expressing his gratitude.

One circumstance, inviolably observed in the situation of them, is peculiar enough. Such as are consecrated to the celestial gods, are raised above the level of the ground; and such as are appropriated to the infernal ones, are sunk below it; the number of steps, by which the approach is made to every one, exactly marking out the rank and dignity, which each particular deity holds in their ritual.

They draw near to these sacred places, as being in some secret and inexplicable manner the supposed abode of their divinities, with the utmost veneration; and some remarkable strokes of divine resentment have fallen upon such as have been daring enough to omit the least tittle of this religious observance. One was said to have been struck with lightning, not long ago, for presuming to approach an altar of JUPITER with unwashed hands. Slaves, persons of immoral lives, or base birth, are entirely excluded from them, except in HERCULES's temple at Cynosarges, where some indulgence is shewn to the last upon a very reasonable account, because that god himself lay under no small suspicion of illegitimacy.

The

The matter of their sacrifices has always had a near affinity to the different methods of living, that obtained in different ages ; though the best and choicest of every kind is with great care selected for these religious uses. Of both which practices a very easy and obvious account may be given ; for men have been generally so partial in their own favour, as to imagine, that the gods would be best pleased with such things as give most pleasure to themselves ; and those besides, who are concerned in this act of worship, have always a certain portion of the offering assigned to them, and share with the gods in the entertainment. For the same reason perhaps it is, that cups are always to be presented full, it being esteemed irreverent to allot any thing for the gods, that is not perfect in its kind ; though wine was for a long time excluded from their sacrificial feasts, through a conceit, which the multitude had entertained, of its profaneness, on account of the vine's having sprung from the blood of the Titans. At Sparta indeed, where they are less nice in what they eat, they are less scrupulous in what they offer.

At what time living creatures came to be slain, as proper offerings to the gods, is not a settled point ; as it is far from being a satisfactory one, why they were slain at all. But the true cause and date of this usage, as well as I can learn from conversation, or written memorials, seem to be, that they began to be in use as sacrifices soon after they were in esteem as food. The connection between these things I have hinted at above. The labouring ox was indeed for some time spared at Athens ; but importunate appetite at last prevailed, and the delicacy of his flesh was an overmatch for every consideration of use or gratitude ; though a strange custom, which yet prevails here, seems to shew, that the Athenians are in some doubt as to the lawfulness of this practice ; for the person who has killed the victim immediately retires, and leaves the axe behind him, to be proceeded

proceeded against in a judicial way, as been most concerned in, and answerable for the guilt of the action.

The Athenians offer sacrifices in return for benefits received, as well as in expectation of receiving them. As to the kind of these offerings, each deity has his favourite and consecrated animal. Their reasons for such appropriations are sometimes intelligible; but they run generally into infinite subtilty and refinement. Some regard is likewise had to the circumstances of the offerer, and the solemnity of the occasion; from the pomp of the hecatomb, used commonly to distinguish the inauguration of kings, or triumphant return of conquerors, to the beggar's cheap and humble acknowledgment by only kissing his right hand. But I have sometimes smiled at the expensive and ostentatious gratitude of one of our Grecian philosophers, who sacrificed a hundred head of cattle to the gods, for the extraordinary assistance he had received in the discovery of a geometrical proposition.

How much more agreeable to good sense and the nature of things was the original plainness and simplicity of Athens in her religious worship, than after all her boasted advances in arts and politeness! How much more conformable to that religion, over which thou presidest with so great faithfulness and dignity! which teaches us, that whatever or whenever we eat, we should offer up a small part of it to the supreme Being, out of a dutiful sense of his bounty, and supplicate his forgiveness for the liberty we take in applying his creatures to our own support and preservation.

G

LETTER CLXX.

SMERDIS to CLEANDER.

THE Greeks, CLEANDER, are in our armies, and our fleets. They traffick in all our provinces, and the court itself is not free from them. I think I find now and then a Persian tinctured by their conversation. In discourse with a friend, who is not the strictest observer of our religion and laws, I was amazed to hear him say, he thought himself under obligation to be virtuous, though the blessed OROMASDES had promised no reward to virtue. I declare to thee, the sentiment was so new to me, that I did not know, whether to commend the disinterestedness that appeared in it, or condemn the self-sufficiency of it, and the neglect it discovered of the bounty of OROMASDES.

“ The great rule (said he) of right and wrong is obvious to all;
 “ every society supposes its members acquainted with it, and builds
 “ its laws thereupon. He who will deny, that actions are distinguish-
 “ able into honest, brave, generous, and their contraries, abjures
 “ his reason; the use of which is no other than to enable him to
 “ distinguish things as they are in nature; and the man who would
 “ strip himself naked, and bask in the sunshine for coolness, or lie
 “ down upon a pointed rock for ease, acts as wisely and properly as he
 “ who would count it the same to give an hungry person bread or a
 “ stone; or to inflict stripes upon the innocent and the guilty. The
 “ rule is easy and undeniable; to follow it, is to act our proper part;
 “ to neglect it, is to deny our nature, and the nature of all things:
 “ it

“ it is a rule which OROMASDES has not made for the government
“ of our actions, but pursued it in his own. Before creation, he
“ comprehended in his view the exact image of all things, though
“ not yet in being; matter, with all its variety of forms, relations,
“ and effects; animal appetites, and rational powers. In this vast
“ idea of innumerable parts, he perceived some fit for ends which
“ others were not; that infinite use and beauty would result from the
“ coalescence of these, and the separation of those. As an ingenious
“ artist, in contriving a curious machine, examines and rejects the
“ imperfect schemes that occur to him, till he can collect from
“ amongst them the true model to work upon. Thus the Almighty
“ Artificer submitted to work, according to the relations which
“ things must bear one to another: universal nature was copied from
“ a model in the divine mind, in which we can observe no blemish,
“ because order was there preferred to confusion, and truth to in-
“ consistency.

“ After creation commenced the moral œconomy of the Deity,
“ which, according to the same rule of truth, will find an exact
“ recompence for the virtuous, and a suitable vengeance for the
“ wicked. But why? is it not because this is treating human
“ actions condignly; and the divine wisdom cannot misapply its
“ rewards? The truly wise man then looks upon actions in the
“ same light with God; he considers virtue as distinguished in na-
“ ture from vice, and thinks it amiable enough to be followed
“ for its own sake, and if the Almighty recompence such a con-
“ duct, he accepts that bounty with thankfulness, which was no
“ motive to his actions. To follow a reward, and to follow virtue,
“ are to him things widely different; the pursuit of this is ever ho-
“ nourable, and founded in reason; the other is no more than self-
“ interest

good monarch, who gives us reason to be assured, that our best efforts in the practice of our duty will be followed by something more than the mere empty complacence which attends it?

H.

LETTER CLXXI.

CLEANDER to GOBRYAS.

CHARICLES arrived here last night from the court at Susa, and put into my hands a dispatch from thee, with some characters inclosed, which I shall not fail to make use of in any thing that requires great secrecy. It is impossible for me to express the concern and astonishment I felt, whilst I read the account thou givest me of the king's illness. Every melancholy idea, every fatal consequence crowded at once into my mind. But how greatly was I revived by the surprising good effect with which a remedy out of HIPPOCRATES was administered! ALEXIAS well deserves the honours he has received from the courtiers who, as my nephew informs me, were preparing, when he took horse, to congratulate the king upon his recovery.

I sympathize with thee noble scribe, in thy grief for the behaviour of TERITEUCHMES. It is scarcely credible, that one who bore the most distant affinity to thee, much less one who, by his long employment under thee, had opportunities of discerning the frequent proofs thou givest of fidelity, and an unexampled disinterestedness, should act so corrupt, so vile a part, and make so ungrateful a return to all thy favours. The danger to myself was light, I assure thee, even in my own estimation, when compared with the detri-

ment which the king's affairs must have received, had his practices continued. At the same time thy friendly care on my account can never be sufficiently acknowledged.

Surely there are times when ARIMANIUS is busy in sowing the seeds of treachery amongst mankind, and promoting the downfall of empires by internal commotions. He has, at this juncture, infatuated the governors of Cyprus and Ægypt, and dazzled their eyes with the delusive glare of royalty and independence *. * * * *
* * * * * *desunt cætera.*

P.

* Note by the Translator.] The Jewish translator informs us, that the original has in this place received some damage from fire; so that the remainder of this important dispatch is become absolutely illegible. He could just discern the traces of letters unlike any he had before met with, which he supposes were the characters mentioned to have been sent by CHARICLES, probably a kind of cypher. We cannot but condole with our readers, on an accident which has deprived them of a material anecdote relating to the above-mentioned governors, whose intended revolt was in all likelihood prevented by the vigilance and industry of CLEANDER and his patron; for we hear no more of it. It is no wonder, that the learned MESHOBAB, in the grief of his heart, protests, that he would willingly give up twice the number of pages in the Talmud, to recover those which are defaced in his Persian MS.

The affair of TERITEUCHMES, from the want of GOBRYAS's letter, to which CLEANDER refers, is also very obscure. Thus much appears, that he was a relation of the chief scribe, who had been employed in his office, and probably intrusted with affairs of consequence; and that he betrayed what passed through his hands to PYTHON, but was detected before his treachery had produced any bad effect. Those who love to amuse themselves with historical parallels, may compare this accident with one of the same nature, that happened to a very able minister, M. VILLEROY, secretary of state to K. HENRY the IVth of France. NICOLAS DE L'HOSTE, his godson, and first commis, took a bribe of 1200 crowns per annum from the court of Spain, to give them advice of the most secret transactions in his master's department. After having continued this traitorous correspondence for some years, he was discovered in a very odd manner. The whole story, which is a curious one, may be found in SULLY's Memoirs, vol. iv.

The whole solemnity was conducted according to the ancient customs, which are well suited to the magnificence of the supreme Lord of the East. But there is one thing which our present grief should cause to be for ever banished from these publick rejoicings, that excess which has been thought necessary to express our loyalty upon such occasions, and has too often proved fatal to the best and most temperate of his subjects. The wisdom of ARTAXERXES has long since disavowed that ridiculous privilege, which he thought inconsistent with the dignity of our monarchs, that of drinking immoderately themselves, and joining in the Persick dance* at such seasons. But let us draw a veil over this indiscretion, which perhaps is the only considerable one you will find throughout the life of that excellent satrap. And indeed it is my opinion, that the hurry and fatigue he underwent in performing the ceremonials of his office, upon this grand occasion, contributed more than the royal wine, to the cause of his untimely death.

Very incapable am I of doing justice to his character, for few there are who stand in so amiable a light. - None have I known more largely possessed of all those social virtues which claim an universal esteem. None have I known so unenvied in his greatness, because such was the use he made of his interest with his sovereign, that nobody had cause to wish it less. A stranger to the low arts of flattery, he disdained to recommend himself to the favour of his

discouraged by AHASUERUS. And as we have some reason to conclude, that the AHASUERUS there mentioned was the same with our ARTAXERXES, one is the more surprized, that HYDASPES, who has, through the course of these letters, supported the character of a very rational kind of man, should have imposed the fatal necessity upon himself. Note by the Translator.

* For the Persick dance see XENOPH. 6th book of the expedition of the younger CYRUS, where he thus describes it; τέλος δὲ τὸ Περσικὸν ὤρχετο κροτῶν τὰς πόλτας, καὶ πλάσσει καὶ ἀνίστατο.

prince

prince by any of those indirect methods, or base insinuations, which are too often the practice of a court. He never professed friendship where he was not cordially sincere, much less to any person whom he would secretly have betrayed. Nor did he ever express a zeal in any cause to which he was not by honour and principle most firmly attached. In his address and behaviour he shewed a becoming ease, a manly gracefulness ; nothing effeminate, nothing fantastical. Gay without levity, and polite without affectation, he was perfectly skilled in the minutest exactnesses, and all the most circumstantial forms of a court, yet without looking upon those things as of any consideration, abstracted from their place and time. The benevolence of his disposition involuntarily shewed itself in that perpetual serenity of temper, and natural cheerfulness, which could only flow from a good mind. Sure, CLEANDER, such a man does an honour to his nation, while he shines among the principal ornaments of the court. Embassadors of foreign states, by being introduced by him to the royal presence, received a more heightened idea of the Persian grandeur and politeness, than from all that dazzling show which surrounds our monarch's throne. By an happy address, an agreeable condescension, and engaging affability, he had the art to reconcile strangers to our customs, however different from their own. To thee, who hast conversed and corresponded with him, I need not mention the elegance with which he entertained his friends. Possessed of these virtues and accomplishments, he died lamented by his royal master, and by all who knew his worth. For my own part, so highly do I prize the reputation of his friendship, that if my name shall chance to go down to posterity, I desire no other memorial to remain of me than this, that INTAPHERNES once lived the friend of HYDASPES.

cious lord to suffer his revenue to be pillaged upon the very lands which I owe to his bounty !

When TELEPHANES arrives, see that he be entertained as becomes my friend. He will give orders for several alterations in the villa, and lay the foundation of a fire-temple: let him be supplied with such materials and workmen as he demands. The quarry on the other side the mountain will furnish stone; for I will not have the tomb* of ALYATTES any more defaced. On the contrary, I intend that venerable monument shall be restored: TELEPHANES will make good the base, and the five rude pyramids, with the inscriptions; and thou must plant a large circular grove of beech in the middle, and clumps of pines at proper distances round it. A double avenue of plane trees must join the house to the temple; and the banks of Gyges's lake are to be repaired, and all the variety of trees that the soil will bear, encouraged to grow upon them. The marble busts of the King, MEGABYZUS, and GOBRYAS, are designed for the summer portico, which looks towards the north. The statues and vases TELEPHANES will dispose amongst the plantations.

There will be sent from Ephesus twelve Spartan dogs: the Helot, who brings them, is to feed and train them: such provisions and conveniencies as he wants, must be allowed him. Prepare a strong inclosure by the river-side for the horses of the old Persian race, out of the royal stud in Nisæe; and another for the camels, and the asses for stallions, which ORSAMES promised me from Arabia. Thou

* HERODOTUS calls this a prodigious work, inferior only to those in Ægypt and Babylon. It was a mound of earth raised upon a basement of huge stones; and seems to have been a circle of 1300 feet diameter. Those rude pyramids were entire in the historian's time. Near this monument was the lake of Gyges.

wilt also receive from that lord some Scythian bows and hunting-spears of Damascus: let them be carefully laid up. Send back by his messengers ten measures of saffron, and take care it be of the finest growth of the mountain.

Trusty HYLUS, I envy thee the business I now charge thee with. I long to be employed myself among my buildings and plantations. Fear not, however, to lose thy office, preserve the character that is given of thee, and thy master, when he comes, will be only thy fellow-labourer.

W.

LETTER CLXXIV.

CLEANDER to TERIBAZUS.

THE regular remittances thou hast made to me for a considerable time past, noble Satrap, would scarcely have claimed my particular acknowledgements, without the honour of thy letter, which has added the grace of private friendship to what might otherwise have seemed an ordinary effect of thy care in the execution of a publick trust. I foresaw and regretted long since, that the ill designs of TIMOCLES, the Eubœan, would not be limited by the exercise of his unwearied malice against me, but would end in the basest ingratitude to his master. The loss of twenty talents out of thy coffers, and the villain's flight, are sufficient to convince thee of it ; and, like a generous enemy, thou art not ashamed to descend from thy dignity to do an act of justice to the meanest of the slaves of ARTAXERXES. The promise thou hast given me of protection relieves me from the apprehension of court artifices ; and I shall enjoy my fields of saffron, and the springs at the foot of Tmolus, in security, while I know, that my conduct is approved by every minister in the king's palace. There is something too in the reconciliation of a potent adversary that flatters our vanity more than the continued affection of a friend : the one is often the effect of long acquaintance, prejudice, and habitual partiality : the other, even against prejudice, seems founded on the maturest result of conviction. I cannot persuade myself that the greatness of thy mind, or the lowness of my condition, could suffer thee to make any advances towards me, but on the most honourable motives.

Thou art desirous to know, how far I have been led by my inquiries into that, which is the peculiar object of thy attention ; the sources of wealth in this country, and its revenues. The Athenians value themselves on the veins of marble, which they have kept open for many years in the mountain Hymettus : they adorn their city with it at an easy rate, and furnish it to the rest of Greece, and some parts of the Lesser Asia. But what has proved of the most signal advantage, both for enriching the state and individuals, is the possession of silver mines at Laurium, between the Piræus and Cape Sunium. These are truly inexhaustible ; and though they sometimes complain of being overstocked with labourers for the tillage of their lands, yet here is perpetual employment ; they even allow strangers to search for them, if they will be at the expence of raising works. Silver being considered as the standard of commerce, they know that the more they have of it, the greater will be the quantity annually exported by their merchants ; and in return, the commodities of all other countries are brought home to them ; so that the publick revenues are advantaged in two different ways by these works : first, by the assessment on the ore, as it comes out of the mine ; and then, by a custom levied on those goods which are imported in exchange for it. Indeed it is not long, that they have made use of this benefit bestowed on them by nature for the services of the state ; since before the time of THEMISTOCLES no tax was laid upon the digging of ore ; but he proposed the erecting that fund for the support of the war against the people of Ægina.

As there is a general complaint of the want of miners, I cannot avoid digressing a little in this place, to open to thee a favourite project of some persons ; which is, that a large number of slaves should be purchased by the commonwealth, to be let out to those who have mines. A mark may be set on their habits, to distinguish them

them from such as are the property of private men, and a certain price paid into the treasury for the hire of them. These slaves, if properly trained, might be useful in time of war, either for the fleet or soldiery: they would always be a good defence of the fortresses at Anaphylsium and Thoricus, which cover the mines to the south, and to the north, about the distance of sixty stadia from each other: and if another castle were built between both, as a place of general rendezvous in time of danger, the silver mines might be protected better in any future invasions of their territory. This castle would be situated five hundred stadia from Megara, six hundred from Thebes; so that should an enemy march either of those ways, he must pass by Athens. It is very probable, therefore, that no sufficient force could be sent to disturb, much less to possess and use them. Besides all this, if better encouragement were given to strangers to settle in Attica, by releasing them from the very hazardous and disagreeable employment of serving in their ships and armies; by allotting, as a free gift to those who would build houses in Athens, the waste ground in several quarters of the city; or by inviting them to settle near the mines in the country, and raise a large town there; great estates would be made, the country would grow more populous, and the publick more wealthy. But the superstitious regard, in which the name of THESEUS is held by the Athenians, and a false maxim of policy, makes them adhere to what he did for them. He very wisely incorporated the twelve cities of Cecrops, when the state was in its infancy, that their united efforts might tend under one scheme of government to the common good. Now, it seems, they are determined to raise no more cities in Attica, lest the strength of Athens be diverted, and its greatness injured; and they rather chuse, when crowded with too many inhabitants, to send out colonies (as they did lately to Thurium) for the improvement of other countries, than to increase the inhabitants and buildings on their own soil.

I return

I return to the revenues: The whole amount of their yearly value is two thousand talents; a considerable part of which is raised, not only by the silver mines, and the customs of the Piræus, but by the loppings of the groves on the banks of the Ilissus, and the woods on the side of some of their hills. Another part arises from the duties laid on the profession of particular trades and arts, and on strangers and freed slaves. The judicial fines and amercements bring in a large sum to the state, where the free and stubborn temper of the people so greatly inclines them to litigiousness. A tenth of these is set aside for MINERVA, a fiftieth for the other Gods, and the rest is carried into the treasury. But the annual payments exacted of the tributary cities are the surest support of the publick service. They were originally levied under the alarm of general danger to all Greece, when it was over-run by XERXES, and continued afterwards as contributions to enable them to make head against Persia, if a second invasion should ever be designed or attempted. ARISTIDES first collected them, and raised four hundred and sixty talents. PERICLES added near a third, so as to increase them to six hundred. CLEON (as furious a declaimer as he was against the burdensome taxes in the last administration) has enlarged them to eight hundred. And the fondness of the people for theatrical entertainments, the erecting of temples and statues, joined to the growing charges of the war, will probably carry them much higher. Notwithstanding the number of courts and judges, before whom all proceedings are brought in a legal way, one hundred and fifty talents suffice to defray their appointments; and yet, by the corruption of those who are at the head of affairs, these revenues are every year expended by the commonwealth.

The president of the proedroi has the keys of the treasury; but as that presidentship lasts only for a day, he is not allowed to keep them

them longer; and no man is entrusted with them a second time. He takes no part in disposing the revenue, which is assigned to the care of the principal treasurer, and the comptroller of his accounts, who both wear gold rings as the badges of their dignity.

The citadel is the only place where the wealth of the state is lodged. How disproportionate is this to the magnificence of the Persian empire! where, thou well knowest, the four cities of Susa, Persepolis, Pasagarda, and Damascus, can scarcely contain the shining heaps of silks, jewels, silver, and gold, which adorn the court of our monarch, raise armies, equip fleets, and create the awe and the affection of those millions, who either fear his power, or feel his liberality. Yet whence is it, that the little and comparatively-poor state of Attica becomes even formidable to Asia? Can it be for any other reason, great minister, than that superfluity depresses the minds as much as poverty?

I will not enter into a detail of the officers in the revenue. These swarm in every corner of Athens, and the cause of it is obvious. In a government like this, the ministers, who would attach men to their service, must have a variety of employments in their power. It is very easy to find out a plausible pretext for making a new officer in the management of the publick money, when it is not so in any other part of the constitution; the consequence of which is, that the claims of dependants occasion gradual additions of this nature, which the interest of the publick is at no time powerful enough to cancel.

The taxes raised in different ways by the commonwealth are paid in current money of gold and silver. Not so is it in Persia. Our coin as yet is not sufficiently settled, nor divided into various shapes of lesser value for the services of life among the vulgar. Some attempts

tempts have been made towards it : DARIUS gained immortal honour by the gold pieces which bear his name. ARYANDES, by his silver drachm, even raised the envy of his master, who, in a manner very inconsistent with his usual benignity and good sense, took away the life of the satrap, to satisfy that thirst of revenge which his vanity had provoked. It is thy part to imitate and improve on these great models : ARTAXERXES can think nothing which adds to the glory and felicity of his reign, whatever be the hand producing it, a diminution of his personal merit.

There is something, however, in the way of collecting the great king's revenues, which are paid in kind, that has more an air of equity and grandeur, than the practice of the Athenians. Every country lays a portion of those commodities, for which it is distinguished, on the steps of his throne. The satrapy of Armenia sends twenty thousand young horses annually to the stud at Nisæa ; Ægypt, immense quantities of corn ; Lydia, a thousand bars and ingots of gold. The queen's veil, girdle, and mantle, are the honourable names of three wealthy cities ; the bread, wine, and wearing apparel of THEMISTOCLES, are to this day the appellations of others ; and while those cities stand, they will be lasting monuments of the royal munificence.

One cannot but observe further, that this way of collecting is very little exposed to the hazard of embezzlements. The tributes of the empire are too unwieldy for the purposes of knavery ; whereas in Athens, the pecuniary payments may now and then be secreted or lessened without fear of a discovery, and afford strong temptations to the avarice and dishonesty of an officer. Yet I know not how it is, TERIBAZUS, such is the increasing, and at the same time the bashful nature of corruption, that the prostitute rise daily in

in their demands ; but, unless corruption can assume a more convenient form than the cumbrous one of talents, must lie under difficulties in transacting with those who are disposed to gratify them. The little dealings of that sort, to which the necessity of the king's service has obliged me, were attended with awkward circumstances ; and if the sum was considerable, great caution was required in the conveyance of it. I make no doubt, but the wisdom of posterity will introduce new refinements into this subject ; or else vice, out of mere concern of its own interests, must stop short in its career, and the kingdom of AHRIMAN be destroyed, before the season appointed in the book of destiny.

C Judge of my astonishment, potent lord, when going down yesterday morning to the Piræus, I was told by a friend whom I met on the way, that a Persian satrap of distinguished quality was just arrived on board an Athenian galley. "What," (returned I hastily,) "hath Artaxerxes sent a publick minister hither? Surely it must be a commission of singular importance, which could require so much secrecy, as that a more formal notification of the embassy should not be first given." My friend was unable to give me any further light into the matter; and we continued our walk to the port, but in the way fell in with a great multitude of people, in the midst of whom a band of soldiers, with the archon Porcianus at their head, were conducting an old man of a grave aspect, and majestic appearance, to the Prytanæum. I had the curiosity to press as near this venerable stranger as I could, and was amazed beyond measure to discern, in his countenance, all the features of my old patron and friend Artaxerxes. I hurried out of the crowd, that nobody might observe the concert I was under, and impatient to have my doubts cleared up, went instantly to Cleon's house,

LETTER CLXXV.

CLEANDER to GOBRYAS.

IT is probable, thou hast already received advice, that ARTAPHERNES has been detained at Eione by the Athenian collector of the tribute in those parts; and therefore the news of his arrival at Athens will not surprize thee, so much as it did myself who was ignorant of what had befallen him in his passage through Thrace.

Judge of my astonishment, potent lord, when going down yesterday morning to the Piræus, I was told by a friend whom I met, on the way, that a Persian satrap of distinguished quality was just arrived on board an Athenian galley. “What, (returned I hastily,) “hath ARTAXERXES sent a publick minister hither? Surely it must “be a commission of singular importance, which could require so “much secrecy, as that a more formal notification of the embassy “should not be first given.” My friend was unable to give me any further light into the matter; and we continued our walk to the port, but in the way fell in with a great multitude of people, in the midst of whom a band of soldiers, with the archon POLEMARCH at their head, were conducting an old man of a grave aspect, and majestick appearance, to the Prytaneum. I had the curiosity to press as near this venerable stranger as I could, and was amazed beyond measure to discern, in his countenance, all the features of my old patron and friend ARTAPHERNES. I hastened out of the crowd, that nobody might observe the concern I was under; and impatient to have my doubts cleared up, went instantly to Cleon’s house, but

but was some time before I could see him, because several of the magistrates and ruling members of the assembly were that morning in close consultation with him. As soon as they were departed, he came to me, and prevented what I was going to say, by telling me that an accident had happened, which, though it might seem to prognosticate a rupture with Persia, and appear inconsistent with the respect which the republick had always professed for the great king, might yet, he hoped, by prudence and temper on both sides, be so managed, as to produce a perfect good understanding, and a closer friendship betwixt them. He then proceeded to acquaint me, “ that
“ ARISTIDES, (grandson of the great ARISTIDES) the collector of
“ the tribute at Eione, having strong reasons to imagine, that a
“ Persian satrap travelling through his jurisdiction was sent to nego-
“ tiate with the enemies of this state, had ventured, without any
“ orders from the people, to stop both him and his retinue ; and
“ being on his departure out of the country, had brought them
“ in his squadron to Athens. That he had likewise inspected
“ the papers of this ambassador, which entirely confirmed his
“ suspicions ; for amongst them he found a letter from ARTAX-
“ ERXES to the Lacedæmonians, empowering the bearer of it, to
“ make propositions in his name, and receive their’s in return, and
“ instructions to enter into a treaty with the Spartan republick on
“ conditions therein specified. This conduct of your court,
“ (added CLEON,) is the strongest justification of our commissioners
“ proceedings ; for if they may be thought irregular, and a violation
“ of the law of nations, surely the part Persia has taken to amuse us
“ with overtures, in order to sell her alliance dearer to the Lacedæ-
“ monians, cannot deserve a much gentler name ; and one extraor-
“ dinary step may serve to excuse the other.” He concluded, how-
ever, by assuring me, that “ such were the real dispositions of his
“ countrymen to prefer the friendship of Persia to all other conside-
“ rations,

“ rations, and such his own desire to acknowledge the favours he
“ had received from the king, that the magistrates would give
“ orders for the entertainment of ARTAPHERNES in a manner suitable
“ to his rank, and the dignity of the prince he represented ; and
“ it was likewise resolved to call an assembly in a few days, where-
“ in he intended to move the nominating of a solemn embassy to
“ the court of Susa ; and that ARTAPHERNES should be desired to
“ accompany those who were chosen for the employment. In the
“ mean time, he said, we might in private conferences bring the
“ project (mentioned in my former letters) to some maturity, and
“ consequently ripen and prepare things for a more publick
“ negotiation.”

I heard him to the end of his discourse without interruption, and then replied briefly, that “ as I had no orders from the king on this
“ unexpected event, I could only speak my own sense of the mat-
“ ter, which was, that so notorious a breach of the law of nations,
“ as stopping the person of a publick minister, and examining his
“ papers, could no otherwise be repaired or softened, than by a
“ severe and speedy punishment inflicted on ARISTIDES, and an
“ open disavowal of his behaviour : that I wondered to hear him
“ aim at justifying the seizure of ARTAPHERNES, from his being
“ sent to the Lacedæmonians ; as if the war between them and the
“ Athenians deprived the king of his liberty to transact business
“ with either of the parties by his ambassadors, who had an indispu-
“ table right to a free passage over the dominions of every state
“ with whom their master maintained a friendship, and were not to
“ be stopped upon bare surmises.” I observed also, that “ he him-
“ self tacitly supposed the injustice of the action considered apart,
“ by putting it as a retaliation for the insincerity of the Persian
“ court in their dealings with Athens. But I little expected to
“ hear

“hear reproaches of that nature come from one, towards whom the
 “king had expressed so singular a confidence, and given already
 “several proofs of his regard. And as to the papers, upon which
 “he laid such stress, I ventured to affirm, that, upon a more accu-
 “rate consideration of them, nothing else would appear, than that
 “ARTAXERXES, like a prince careful of his own interest, and of
 “that of his subjects, was determined, that those should reap the
 “advantages of his alliance, who shewed most readiness in acknow-
 “ledging his just claims, and proved their title to his protection by
 “the goodness of their cause.” In respect to the last point, viz. the
 continuing of our conferences, I remembered thy orders, that I
 should not be over forward in bringing matters to an issue; and
 therefore contented myself with alleging the propriety of defer-
 ring them, till we heard in what manner the king received the
 news of ARTAPHERNES’S journey being stopped, lest we should
 spend time to no purpose, if violent measures on the part of Persia
 were the consequences of it.

This is the substance, potent Lord, of my conversation with CLEON,
 who embraced me at parting, and said, “Do no ill office, CLEAN-
 “DER, and, I will answer for it, this affair will be amicably adjusted.”
 I replied, “I should do my duty by giving a faithful account of
 “what passed upon this occasion, but that the king, whom I had
 “the honour to serve, was too wise a prince, to want any suggestions
 “from me, by which to regulate his affairs.”

I have since found means to procure a private admittance to ARTA-
 PHERNES, who is lodged in the Prytaneum, and entertained in
 a more splendid and honourable manner, than the ministers from
 any foreign state whom I ever saw here. I refer thee to his letters,
 which he dispatches this night by an Astanda, for the particulars of
 his

his being seized at Eione, and of his usage and reception since his arrival in this city. He has likewise taken it upon himself to apprise thee of the reasons, which have induced him to come to a resolution, not to refuse accompanying the ambassadors (if the people shall appoint any) to the Persian court.

Thou wilt no doubt be curious to know, if ARISTIDES was really instructed by his masters to secure ARTAPHERNES in his passage ; or whether (as CLEON protested to me more than once) he acted by his own authority, and did not acquaint the magistrates here with what he had done, till he entered the Piræus with his prisoners.

I have made the most diligent enquiry imaginable into this point. Our refiners in politicks entertain themselves and their hearers with several speculations upon it equally various and uncertain. Some affirm, that ARISTIDES was instigated to commit so bold an action, by a private letter from CLEON, and two or three of his principal friends : others, with as much confidence, are extremely eager to whisper in one's ear, that it is all a contrivance of NICIAS, to induce his countrymen to clap up a peace with Sparta, after having offered so sensible an affront to the court of Persia. But I have sufficient grounds to believe, that this extraordinary behaviour of ARISTIDES takes its rise entirely from the natural temper of the man, who is rough, enterprising, and inconsiderate, desirous at any rate to push himself forward, and filled with an hereditary abhorrence for Persia and the great king, which he carries to a ridiculous pitch.

From what I can collect of the disposition, which the people at present are in, they will not make the least scruple to disown their commissioner ; but any motion for punishment is not likely to prevail, because it will be thought hard to give up an officer for a fault, which

which was occasioned by the excess of his zeal (though a mistaken one) for the publick service. But I comfort myself with the thoughts, that the solemn embassy, which the Athenians are preparing, will come charged with submissions for what is past, and with concessions of the highest importance to the future interest of Persia. I am bold to say this, because it is wonderful to observe, how strong a turn the affections of the people have taken in our favour, and with how much rapture they extol the wise government of ARTAXERXES, and the felicity of his reign. It is improbable, that the Lacedæmonians will yield to their rivals in the contest, for an ally, who can add a casting weight to the balance of Greece; and thus will our monarch, the light and glory of the East, enjoy a distinction unknown to the most renowned of his ancestors, of seeing the chief nations in the West prostrate themselves by turns, for protection, at the foot of his resplendent throne.

From Athens, the 14th of Pyanepsion.

LETTER CLXXVI.

CLEANDER to GOBRYAS.

I HAVE long imagined, noble GOBRYAS, that the accounts, which I sometimes send thee of debates in the Athenian assembly, must be peculiarly agreeable to thee, as they tend to open the nature and genius of popular councils, and the different colours in which the same point may be shewn by the wit, the zeal, and the jealousy of contending parties.

Yesterday CLEON, as principal treasurer*, presented to the people a scheme of the expences for the next year. They amounted to near two thirds of their annual revenues, which he proposed to lay out in equipping sixty gallies, two thousand foot, and three hundred horse, for a secret expedition. This proposition occasioned a long and remarkable debate, in which the chiefs on both sides were careful to distinguish themselves. The adventurous minister, who moved it, opened the nature and reasons of it in a long and elaborate harangue. He declared, “that the opinion he was now going to offer
 “was a natural consequence of his aversion to a peace, which must
 “necessarily have been broken, when Sparta had recovered its
 “strength, and found means to create an opportunity of renewing
 “the war: that the only way to restore Athens to its original
 “dominion over Greece, was to attack their enemies in the most
 “sensible parts. He did not know, whether it was right to inti-
 “mate too strongly what he had projected for a plan of military

* Επιμελητής τῶν κοινῶν προσόδων, οἱ ταμίαι τῆς διοικήσεως.

“ operation,

“operation in the words of the question; but he believed, that
 “every one might understand where lay the most sensible parts of
 “the possessions of Lacedæmon. He said the island of Cythera was
 “the wall and the citadel of Sparta; that there had not been that
 “attention to secure it, which might have been expected from the
 “importance of its situation; and he could not think it either im-
 “practicable or romantick to attempt it: that many had thought the
 “attack upon Corinth last year a very wild scheme, yet it had been
 “attended with some degree of success: that many more had
 “thought the descent upon Sphacteria absurd to the degree of being
 “ridiculous, yet the gods had prospered them: that he saw no
 “colour of argument, why they should be so far wanting to them-
 “selves, to the genius of their state, and to the propitious deities,
 “whom they worship, as to neglect an occasion of endeavour-
 “ing to compass what they might long in vain have wished for:
 “that now the occasion had presented itself, it appeared to be
 “decisive, and the design more probably fortunate, than the expedi-
 “tions just mentioned before they proved so in event: that let others
 “say what they would of his measures, and miscall them rash, he
 “must remind them, that the courage of a wise man does not arise so
 “much from spirit as from knowledge. Athenians, (concluded
 “he,) I am not one of the turn of mind with some who might be
 “named to you, who, when the affairs of our adversaries are in a
 “flourishing condition, walk up and down with a more than ordi-
 “nary cheerfulness in the forum, giving their hand to such as will
 “be pleased with the news, and make a fair report of them to
 “others, who mean the ruin of our state. Nor, when your coun-
 “sels are prosperous, do I fix my eyes upon the ground, and
 “sigh, because it flatters the opinion of the men I hate, and out
 “of very grief for your security; but as I mean to exercise my
 “reason, so I interest my passions and all my powers in your ser-

“vice.” He was seconded by **LYSICLES** and **EUCRATES**, two of his instruments, one of them paymaster of the forces*, the other comptroller of the publick accounts†.

The speech of **CLEON** made a good impression, and was esteemed an artful and notable performance. **DIODOTUS** rose up to answer him. He set out with professing, “that he was not in the least surprised with the reasonings of that day: he thought those who had appeared with so much zeal, in opposition to the Spartan commissioners, acted very consistently in proposing this measure for their assent: that he had all along differed from **CLEON** in opinion; and for his own part he durst as heartily oppose it, as others more sanguine dare advance it; for every step, which carried them from the prospect of peace, carried them further from the true interest of Athens. He said, it would be absurd to particularize the evils of war before those who felt them; and the rather, as an inexperience of them leads no man into it, and the severest sense of them diverts no man from it, while he suffers inclination to contrive his enterprizes, and hope to suggest the issue of them. That the effects of peace in favour of that state, after former difficulties, should have induced them at least to give its advocates a fair hearing; that after the retreat of the Persians, they had for many years attended to the cultivation of commerce, to the splendor of their temples, and religious ceremonies; to the increase of their wealth, and quiet establishment of their power: that the thing which had most contributed to the preservation of their own and the common liberty at that juncture, was their moderation towards Sparta; that the wisdom which they then shewed in deferring the command of that state, when it was foolishly and

* Ταμίης τῶν στρατιωτικῶν.

† Αντιγραφὸς τῆς διοικήσεως.

“petulantly

“ petulantly insisted on, had been the great source of their subsequent
“ authority ; and an imitation of that wisdom seemed the proper
“ means of continuing it. That their expences are very burden-
“ some : the poll-tax had been raised more than once since the
“ beginning of the war (a circumstance extremely unusual ;) and
“ though the publick can support the calamities of a few private
“ men, yet no private man can long support the calamities of the
“ publick : that they were already so far exhausted, as that in many
“ years they could not be restored again to a sufficient balance for
“ Persia : that it was neither the interest of Greece, nor of the great
“ king to see Lacedæmon, or indeed either of the contending cities,
“ destroyed ; because the former might suspect the conqueror would
“ tyrannize over the lesser states ; and the latter would know, that in
“ such case the united strength of Greece might be brought to act uni-
“ formly against him under one head. So that the end proposed to
“ these measures, of entirely reducing Sparta, appeared wholly unat-
“ tainable ; the means too impracticable : for though there was
“ something plausible in the thought of attacking Cythera, yet it
“ must prove very difficult in the execution ; that the Spartans
“ would certainly draw down their whole force to its defence, as
“ soon as they heard of the design, and would be particularly studi-
“ ous of retrieving any credit they had lost in Sphacteria. As to
“ the estimates, he thought them extravagant, and not made without
“ a view to the personal benefit of such citizens as have the manage-
“ ment of the publick coffers. In conclusion, (added he,) to
“ those who eagerly wish the continuance of war, I desire leave
“ to say, that it is not difficult, when advice is necessary, to assume
“ an air of courage ; nor, when danger approaches, to represent its
“ terrors ; but this is as difficult as it is becoming, in danger to shew
“ courage, and in council prudence.”

The turns in popular assemblies are so quick, that the speech I have just recited, accompanied with great energy and pathos, both of action and expression, seemed to have an effect upon the people, which was only to be taken off by EPIGENES, an orator of great eloquence and parts. He said, “ he had flattered himself with hopes
“ on the former question, concerning the propositions of the Spartan
“ commissioners, that those who were for rejecting them, would have
“ had the concurrence of the men, who entered into the war with
“ eagerness, and admired the conduct of PERICLES : that he remem-
“ bered the time when that party held a very different language,
“ and, in a season of general distress, against the general opinion,
“ opposed sending ambassadors to the Lacedæmonians, or receiving
“ any from them : that since the support they had given to the
“ commissioners, it was in no sort astonishing they should disap-
“ prove the motion now made ; but their conduct was a strong
“ proof of unadvised levity ; all for war and vigour to-day, peace
“ and moderation to-morrow. That it is no argument against the
“ fitness of political measures to say they are attended with hazard ;
“ every measure of government, especially in war, is exposed to
“ it ; and provided the end be right and the means not improbable,
“ you ought to be at an expence in maintaining them : that while
“ the Athenians intend to be the first people of Greece in trade,
“ they must endeavour to be the first in power : that their naval
“ force would decay, if they did not assert their authority on the
“ continent of Greece and Asia. Where (exclaimed he) will
“ be the vent for your merchandizes ? Where the tribute and obe-
“ dience of the islands ? What friend will trust you ? What enemy
“ will fear you ? That the best way to maintain that authority,
“ was to pursue the beginnings of their success, and to do otherwise
“ would be preposterous. That to say nothing of their interest,
“ they

“they were bound in honour to this conduct. The late cruel
“usage of Plataea, an ancient ally of this city, as well as the injuries
“and violence that produced the war on their part, shewed how
“little the Spartans regarded justice or humanity: that no punish-
“ment was too great for them, and the gods are preparing to inflict
“it by the hand of Athens. That as to what is said of being restored
“as a balance to Persia, there is no weight in it; they were
“at no time a balance for Persia, scarcely even at the head of the
“confederacy: but the despair of being so great as they could wish,
“is no reason why they should not aim at being as great as they
“can. That as the interest of all states must vary according to their
“engagements and exigencies in different periods of time, so the
“interest of Athens must vary; and he was not without good hopes
“of the affection and alliance of the great king; and if they could
“secure his friendship, the reasonings about the politicks of the
“sublime court must fall to the ground. He declared he would not
“enter into the particular estimates at present; he believed they
“were well considered; but that was a meaner consideration, and
“the fitness of the general measure should not be overlooked on
“their account. That it was highly necessary the question pro-
“posed by CLEON should be carried by a very great majority, if
“they meant to give spirit to their allies, to strike a terror into
“Sparta, and to gain that revenge which the justice of their cause,
“as well as the prosperity of their arms, presaged for them.”

ALCIBIADES rose next after EPIGENES, and convinced the people
that day, he will be one of the finest speakers they ever have heard in
their assembly. He opened with saying, “that he had very seldom
“troubled them with his thoughts upon any subject; and though
“he had some things to offer of moment to the present question,
“yet he believed, that even the preparation he had made for deli-
“vering

“vering his sentiments before them, could hardly have induced him
“to get the better of that reserve and modesty which he thought
“became him, if he had not been drawn up out of a regard to
“truth, and the memory of his uncle PERICLES. That the friends
“of this great man had acted a wise and consistent part, such as
“would have been approved and followed by himself: that when
“PERICLES was against sending ambassadors to treat of peace with
“Lacedæmon, it ought to be remembered, the city was distressed
“by the plague, and by the desolation of Attica: the terms they
“could then have gained must have been attended with disgrace.
“That great man knew, at the same time, that the state had strength
“to support itself till a turn of fortune should happen in its favour;
“then would be the proper season, either to make or accept over-
“tures of peace, and that season, in his apprehension, was the pre-
“sent. That those alone are to be charged with inconsistency, who
“were for negotiating a treaty in adversity, when it would have
“been to yield to their enemies, and not at present on the terms
“of conquest, when it is intreated at their own doors: who are for
“continuing the war in prosperity, which will be to leave things
“again to chance, that their valour had reduced to certainty: he
“could see nothing consistent in this, except an uniform plan of
“opposition to the publick good. That if the Athenians behaved
“on this occasion with that insolence, which is but a too natural,
“as well as fatal consequence of victory, we might depend upon
“it, that on the first change the Greeks would defer the generalship
“and authority to some other city: that the jealousy PERDICCAS
“had of them was no secret, nor how assiduous the Lacedæmonians
“are in exciting a disaffection in Thrace; and if that republick
“could receive no satisfaction as to the peace, so earnestly desired, it
“would exert its last efforts in attacking Eione and Amphipolis: that,
“should the proposition now made be attended to, Athens would be-
“come

“ come engaged in a war of acquisition, and not of defence : that this
 “ would be to alienate justice from their side, as well as to affront for-
 “ tune. That as to what is concluded from the success at Sphacteria to
 “ the event of the project proposed, he laid no weight upon it ; he still
 “ thought that expedition precipitate and rash ; that every man, who
 “ has taken reasonable measures has always the satisfaction of having
 “ done his part, even when those measures are defeated ; but if he,
 “ who undertakes an imprudent enterprize, should chance to prosper,
 “ he indeed accomplishes his design, and yet deserves no less blame
 “ than if he had failed of success. That the delusion which pre-
 “ vailed among his countrymen was amazing. When it was
 “ moved to prosecute the war with vigour, some years ago, and to
 “ struggle with adversity, what was the answer ? ‘ The plague ex-
 “ hausts our people ; the expence exhausts our treasure : a bad peace
 “ is better than none.’ When it is now moved to make terms with
 “ advantage in prosperity, what is the cry ? ‘ The fate of the
 “ Plataeans ; the pride of Sparta : the dominion of all Greece.”
 “ That if they persevered in listening to the advice of that man,
 “ who seemed to have such extraordinary influence over them, the
 “ effects must be very ruinous ; and he believed, that without pro-
 “ curing the sanction of an oracle (which some were fond of) to
 “ his opinion, he might venture to recommend the sentiment of
 “ HESIOD* as oracular, who says, ‘ that the welfare of the state
 “ often suffers for the counsels and the crimes of one bad citizen.’”

The friends of ALCIBIADES received this speech with the highest
 applause. It put them in mind of the thunder of PERICLES ; but
 there are who pretend to judge already, that his way of acting
 will never be equal to his eloquence. What surprized me in his

* HESIOD. *Ἔργ. καὶ Ἡμερῶν*, α. v. 238.

manner of speaking, was the extreme deliberation of it, and the command which so young a man discovered of himself. Though no one has a better invention, or more flowing diction, yet if the properest argument or phrase did not immediately occur to him, he would pause and hesitate till they did. He would repeat his last words over again, while he was thinking forward, and the produce always made amends for the delay. CLEON and EPIGENES however prevailed. The estimates were allowed, and the project on Cythera is to be executed. It was expected, that Nicias would have taken a part in this debate; but it seems he told his party, that since the assembly would not hearken to peace, he should not oppose any probable scheme that might carry on the war. Others suggest, that he is to be general in the expedition, and being desirous of that service, would not vote against it. It is very difficult to determine on the hidden motives, which give rise to the conduct of any man; but the last consideration seems too trifling to determine Nicias, and the first is agreeable to the singularity of his temper.

Excellent minister, I have often thought, that a diligent searcher into human nature may find better and more various materials for his inquiry in the noisy factions that divide a popular government, than in the court-parties which arise under the silent and regular dispensations of monarchy. In the debates of the one upon publick business, a man must be very artful indeed, who can always conceal indiscretion or vanity as an orator, avarice or ambition as a statesman; who, in a sudden emotion of the mind, or emergency of affairs, betrays neither fear nor rashness, neither insincerity nor weakness. In the councils of the other, those who are at the head of them, are not exposed to the same means of discovering their abilities or foibles; every measure is taken at the unopposed suggestion of the minister, and the awful nod of the sovereign. In the former, if the chief of
a party

a party is accused of crimes, the dispute grows warm ; his friends and his enemies distinguish themselves ; the understandings, the passions, the interests, the intrigues of both are laid open, and every man in Greece, according to his judgment, or his attachments, adopts the pretensions of either. In the latter, all these are the subject of dissimulation, and however different in different men, are covered by the same outside ; besides, as things are more summarily managed, of course there cannot be the same room for indulging them ; the whisper of an eunuch decides the fate of a great minister, and the suffocating heat of the ash-tower prevents the complaints of himself and his relations from the ear of Asia.

C.

L E T T E R CLXXVII.

SAPPHO to CLEANDER*.

WHEN I own, CLEANDER, that I have seen thy ode upon the Attick myrtle, I think myself bound by it to no acknowledgment. CORINNA, however, insists upon my writing about it, even though it be to confess a delicacy which she rallies as false and affected. I am too happy, she cries, at any rate, to be the subject of so exquisite a muse. Forgive me, CLEANDER; a temper less lively than her's is overcome by the sentiments of the heart, and cannot but be shocked at a praise that so plainly implies disesteem. What makes it the worse is, that thy verses are so likely to attain immortality. To be thus misrepresented by some inferior sculptor, had been but a short-lived vexation; but the hand of a PHIDIAS will transmit the error to posterity. Let posterity think as it pleases; for thee, CLE-

*The two letters of SAPPHO to CLEANDER are extremely obscure. They relate to some correspondence which had been carried on between him and that lady, in which, however, there was nothing dishonourable, as appears from several expressions in them. In the second, she opens herself with great severity and resentment on the manner in which he talked of the freedom she indulged him; but it is very probable she was not rightly informed of his conduct; since the representation here given of it, is entirely inconsistent with every sentiment and every action, either explained or alluded to in this collection. Something must be allowed to her delicate sense of honour, which might suspect an injury, before almost the approach of it; and it is a presumption in CLEANDER's favour, that though he frequented very much the house of ASPASIA, and, as he declares in Letter cxxxvii, even "courted the company of the fair sex," that these are the only passages, which charge him with an unbecoming levity. Other negotiators have been less rigid in the same particular. Our Ephesian understood how to converse with the ladies for political purposes, without proceeding to gallantries; which shews him to have been a complete master in the most refined insinuation. Note by the Translator.

ANDER,

ANDER, I would be adorned rather with the modest, soft, and female graces, which dwell retired among the domestick virtues, than with those slight external charms, which have more lustre in poetry. Remember too, that HOMER, (whom in the shades of Salamis we have so oft admired together, while the hours rolled away with an imperceptible swiftness,) whose beauties burst upon thee with a blaze of light, while the wanton rays of ANACREON but played upon thy fancy, adorns his heroines with modest silence, and thinks the blush of VENUS too doubtful a praise, when he does not chastise it with the coy air of DIANA. I begin to be afraid, CLEANDER, that the unaffected ease of our Athenian manners, compared with those of other countries more familiar to thee, has made thee form a judgment greatly to our disadvantage. Observe, however, that the exact medium is equally distant from its extremes. Farewel : I accept the compliment of thy ode ; I reject its flattery ; and while you paint me with the shining qualities of the ancient SAPPHO, am too justly afraid of an inconstant PHAON.

T.

LETTER CLXXVIII.

SAPPHO to CLEANDER.

YET once more will I trust these treacherous tablets with the secret of my heart. Yet once more shall the vain CLEANDER boast, that he has received them from the hand of CORINNA; and from that air of mystery shall draw to the giddy companions of his mirth what licentious inferences he pleases. The name of SAPPHO is destined, I find, to be tossed about by the infectious breath of slander, since CADMUS first brought into Greece the ill-fated letters that compose it. Was it that name, CLEANDER, that inspired thee with this vain presumption? We both have been deceived by names: Faith, Honour, Constancy, Discretion, Tenderness, these too, I find, are empty names, no more implying any virtue in CLEANDER, than the detested name of SAPPHO imports that wild licentiousness of conduct in the daughter of PALAMEDE, which in a former SAPPHO made it infamous.

Methinks, CLEANDER, (for imagination will still be too busy in retracing familiar ideas,) I see the astonishment with which you read these tablets, so differently filled from what they used to be. The Muses and the Sportive Graces here were used to court thy elegance of taste. The Muses and the sportive Graces fled in a moment at the sound of thy boasting: yet they called not the revengful ATE to supply their place. Thy life, CLEANDER, was now really in my hand. Thy treacherous correspondence is betrayed by treachery. The wretch has sacrificed that trust to an idle passion, which
the

the interests of his country—I too, CLEANDER, have sacrificed those interests to thy safety. The transcript which he shewed me of thy infamous letter, inscribed to BAGOAS, hinders not my giving thee this necessary warning to secure thyself: such are our Grecian notions of fidelity to those who once had a claim on our affections. Now boast among thy dissolute companions of the fond weakness of thy Grecian mistress. No, CLEANDER, the gods will preserve my country from thy pernicious attempts, nor suffer such unjustifiable designs to prosper. As for my injured fame, before thou receivest these tablets, I shall have placed it under the inviolable protection of MINERVA, to whose chaste service the remainder of my days are devoted. The sacred veil shall hide me for ever from thy eyes, which I could never meet again without too fierce an indignation. Stranger, farewell: as such thou wert first introduced to me; as such I now take my eternal leave of thee. May the waters of oblivion wash out all remembrance of the interval, which, though absolved by Virtue, will to Prudence be for ever unpardonable!

T.

L E T T E R CLXXIX.

CLEANDER to GOBRYAS. *From Athens.*

THE news of PYTHON's being confined to his house upon the first advice, which the king received, that ARTAPHERNES was stopped at Eione, has produced all the good effects here, which could be desired from it. The moderation of ARTAXERXES, in not carrying his resentment further, till he knew whether the collector was authorized in his proceeding, is applauded by the whole city; and they are at the same time made sensible, that a decent submission, and a disavowal of ARISTIDES, are the only methods to prevent the bad consequences which must befall them, in case of a breach with Persia.

The assembly's letter to the king (which ARTAPHERNES sends in his packet), charges, I believe with great truth, this extravagant action on the rashness and inexperience of their commissioner; and the assurances contained in it, that he shall not be employed again in those parts, are the utmost that can be expected from this state in the way of censure or punishment.

As thy dispatches intimate, that the king seems disposed to make a trial, whether Athens or Sparta will set the highest price on his friendship, we have not thought it prudent to insist, that ARTAPHERNES should be permitted to continue his journey to Lacedæmon, because it would infallibly have been refused, and must have alarmed the republick with jealousies, that all the proposals which
have

have passed between us, were only intended to disguise the real designs of our monarch, to conclude a league to their prejudice with the Peloponnesian allies. The slightest circumstance is sufficient to raise suspicions here, which the greatest management and prudence cannot afterwards, without difficulty, allay; and there are several who, out of an inveterate hatred to Persia, and vehement desire of peace, lose no occasion to keep up the old prejudices, though at the present juncture the generality of the people begin to entertain more favourable impressions towards us.

We likewise considered, that if, as thou informest us, an express is on the road, with fuller powers to the Lacedæmonian ambassadors, it becomes unnecessary to carry on a negotiation at Sparta; since ARTAXERXES will, more consistently with his own dignity and convenience, have the offers of that republick brought home to him, and be able to treat upon them within the walls of his palace, where business is transacted with far greater secrecy and dispatch, than amidst the uncertainties and tumults of these popular governments. Upon these considerations, ARTAPHERNES and myself presume to hope, that the king will pardon our boldness in transgressing his sacred orders, when, according to the best of our judgments on the spot, the carrying them into execution must have proved prejudicial to his service.

I am not surprized, that in your intelligence from Lacedæmon, the stop which has been put to ARTAPHERNES's journey is attributed to the malice and curiosity of CLEON. That republick would be glad to incense the court of Susa against one, whom they consider as their mortal enemy, and revenge upon him the disappointment they lie under, in not having the rest of Greece witnesses to the honour done them by a Persian embassy. I need not mention
to

to thee, how apt those at a distance are to refine on every unforeseen event, and to judge from appearances, which are often deceitful. Neither the suspicions with which you tell me the court abounds upon this occasion, nor the accounts from Sparta, nor my own further enquiries here, give me any cause to change my opinion of the true spring of this accident, as laid open in my last dispatch.

The people are come to a resolution, after some debates, that ambassadors shall be forthwith sent to the Persian court; and EPIGENES, of the tribe Ajantis; HIPPONICUS, of the tribe Cecropis; and HYPERBOLUS, of the tribe Erechthis, were in the next assembly chosen to execute that commission.

The first of these, in whose hands the secret seems most likely to be lodged, is a firm friend and partizan of CLEON's, who generally employs him to prepare the minds of the people for any project, which is afterwards designed to be laid before them in form. His manner of speaking is plausible, flowing, and pointed, and chiefly remarkable for being always adapted to conciliate the affections of his hearers, and leave an impression behind it, by giving some new and ingenious turn to the debate. Nor is his address in private conversation accounted inferior to his publick eloquence: he is happy at finding out expedients to overcome difficulties, and equally ready at creating them, when he is not inclined to facilitate matters. He is never at a loss for a smart or proper reply, and soon finds out the means of insinuating himself into the good opinion of those with whom he has any business to transact, and brings them over to his sentiments, without appearing to impose upon their judgments. The integrity of EPIGENES is by no means so universally acknowledged as his abilities; he was never reckoned a slave to his word, and is immoderately attached to profit, having raised one of the
largest

largest fortunes in the city, which he makes no haste to spend,) from the office of collector of the tribute amongst the islands, and from the presents which he receives from the allies for recommending their causes to the people. He has one passion, which renders him a very proper negotiator of an alliance between us and his state, which is an implacable aversion to the Lacedæmonians, amongst whom he received some particular subject of offence, when he was ambassador at Sparta, before the war broke out. HYPERBOLUS, an Athenian of a bold licentious wit, told him not long ago, that “ he found their iron money too weighty to be carried away, and has hated them on that account ever since.”

HIPPONICUS boasts his descent from HARMODIUS and ARISTOGITON, but cannot value himself upon inheriting many of their virtues. His intentions towards the publick are not esteemed bad, but his judgment is excessively weak, and his pride little inferior to his want of genius ; so that with a great number of dependants, and a most plentiful estate, he is a very useless member of the commonwealth. He was in a constant opposition to the measures of PERICLES ; and the laughers aver, it was for no other reason, but that being a descendant of the patriots who destroyed the usurpation of PISISTRATUS, he thought himself obliged to act against one who was said to resemble that tyrant. CLEON, by flattering his vanity, and affecting to pay the utmost deference to his opinion, has gained the entire ascendant over him, and pitched upon him, as a fit person to maintain the dignity of the embassy, by his splendid manner of living. In this, no one here can pretend to equal HIPPONICUS ; and, together with his family, it is the only means by which he preserves any credit with the people. Our friends imagined, that the politeness and gaiety of CLORUS would mix very well with the dexterity

dexterity of EPIGENES, and the magnificence of HIPPONICUS; and proposed it to him to appear as a candidate. He was transported at the offer, talked of nothing but the honour he should enjoy in being personally known to a minister of thy fame and abilities, and redoubled his complaisance to ARTAPHERNES, from whom he pressed for letters of recommendation to the principal satraps. But his felicity proved of short duration; for NICIAS, not finding his strength sufficient to prevent the embassy, made a brisk push to get in at least one of CLEON's enemies, which occasioned the choice of HYPERBOLUS to complete the number. This man is descended from the dregs of the people; his father was a branded slave, and himself still carries on the trade of a lamp-maker. The meanness and profligacy of his manners are equal to the baseness of his origin. He has had the good fortune to rise into credit with the people without a single quality to deserve the meanest office in the republic; but they are pleased with the freedom and severity of his abuse, and make use of him to check the forwardness and extravagance of CLEON, and spirit up the caution and timidity of NICIAS. He is unconcerned at the worst things that can be said of him, and is alike careless of glory, and insensible of shame. He professes to oppose every measure which CLEON recommends; and is consequently a warm stickler for a peace with Sparta, and declares he accepts this office out of no other view, than to disappoint the designs of such as would betray for lucre the common interest of Greece, and the honour of Athens, to the ancient and natural enemies of both.

I doubt not, when you have him at Susa, that methods may be found to remove his prejudices; but at first you must be upon your guard against his violent behaviour, his scheming head, and his malicious heart.

Thou

Thou wilt smile, noble scribe when I tell thee, that CLEON found none of his arguments made so deep an impression on the people as an oracle, which he pretended the Athenian deputies, who are just returned from the annual solemnity at Delos, had received from the high-priest of APOLLO there. It is to the following effect: "When the birds of MINERVA and JOVE nestle together, then shall the owl ride upon the dolphin's back, and the branches of the olive-tree overshadow the earth."

As this oracle is interpreted to signify the increase of the Athenian power and commerce by their union with Persia, the people have it perpetually in their mouths; and tell you, that the answers of the Delian god excel those which he delivers at his Delphick shrine, in certainty and clearness.

After all, I may well impute the weight, which is at present laid here upon the king's friendship, to the singular address, capacity, and zeal of ARTAPHERNES, who has gained, in the short time since his arrival, more personal esteem and credit with those who direct the counsels of Athens, than any foreigner was ever known to acquire. I refer myself to his dispatches for several material points, and shall conclude by assuring thee, that the ambassadors will sail with the first fair wind for Ephesus, as soon as their instructions are ready, which the assembly is now busied in preparing.

P.

NOTE by the TRANSLATOR.

From the abrupt manner in which these Letters conclude, the reader will be led to imagine, and perhaps to lament, that they have shared the same fate with many other valuable remains of antiquity, in not being handed down to us undefaced by the injuries of time and barbarism. The judicious MESHOBAB is strongly of opinion,

that some epistles relating to the latter part of this collection are lost; particularly those which must have been written during the time that intervened between the election of the ambassadors, and their embarking for Ephesus.

He likewise assures us, that notwithstanding his most accurate inquiries, he has never been able to discover what became of CLEANDER, after the departure of ARTAPHERNES; and leaves it as an uncertain point, whether he took that opportunity of returning in his patron's train, and spent the remainder of a philosophical life in cultivating his Lydian farms, and enjoying the agreeable society at Taoces; or whether he continued to transact the Persian business at Athens, in the quality of a private agent some years longer.

The Translator is, however, inclined to think, (with the learned Jew,) that the former is the most probable supposition; since the disorders, which broke out in all parts of the empire upon the death of ARTAXERXES, must have drawn off the attention of the Persians from Grecian politicks, and added to the strong passion which CLEANDER has, in many of his letters, expressed for retirement and quiet, by making it uneasy and unsafe for him to act, amidst such frequent changes of princes as well as ministers, and such a fluctuating confused state of affairs. It may not be improper to lay before the reader an exact translation of the account given by THUCYDIDES (book iv.) of the seizure and dismissal of ARTAPHERNES; which will serve as a remarkable instance, to prove, how much his short and imperfect narratives of negotiations, and civil matters, are cleared up and enlarged by the additional circumstances and facts recorded in the Athenian Letters.

“ In the beginning of the winter, ARISTIDES, the son of ARCHIPPUS, one of the
 “ commanders of the squadron sent to levy contributions, seized at Eione upon the
 “ Strymon, a Persian named ARTAPHERNES, who was on his journey to Sparta with
 “ a commission from the king. He was brought to Athens; and his papers being
 “ translated out of the Assyrian tongue, were found to be addressed to the Lacedæ-
 “ monians, and contained, among other particulars, that the king was at a loss to
 “ know their intentions; for, though they had sent several ambassadors to him, none
 “ of them agreed in making the same proposals. If they meant to deal sincerely
 “ with him, he desired they would dispatch his minister back to him with some citi-
 “ zens of their own. The Athenians soon after sent ambassadors to the Persian
 “ court, accompanied by ARTAPHERNES, who, when they arrived at Ephesus, learnt
 “ the news of ARTAXERXES's death; upon which the ambassadors returned home,
 “ without prosecuting their journey.”

A P P E N D I X.

THE Translator has thrown this Letter, which was found towards the middle of the collection, at the end of it, as being manifestly spurious. He apprehends it to have been written by the Jew, so much spoken of in the Preface; nor can he value himself on discovering the forgery, because, except we would suppose CLEANDER to have been particularly honoured with a prophetick vision, (which the reader will not hastily credit,) it cannot be regarded as genuine. The performance seems intended to compliment the new philosophy, in which our learned MESHOBAB may be supposed to have informed himself; and in that light, (to do him justice,) is not without art or ingenuity. He probably thought this the most elegant way of introducing such a compliment, as extravagant flights of fancy in allegorical dreams or fables, are agreeable to the taste of the Rabbis', and the manner of the Talmud. One might insist, if it were necessary, on the difference to be observed in the very air of the composition from the rest of the whole book; how much it reads in the Spanish with the ease and grace of an original, while the Letters, that are of undoubted authority, carry along with them that stiffness, which is inseparable from the purest translations. But the Editor cannot flatter himself, that the difference he is speaking of, will be felt by the English reader, as he is conscious that the meanness of his own version has reduced them to the same level.

LETTER CLXXX.

CLEANDER to SMERDIS.

THOU hast had frequent specimens of my manner of philosophizing; but no enquiry was ever ended so remarkably, as one which employed me last night. I was preparing a few thoughts for thee upon the origin and meaning of that worship, which has been paid to VESTA, considered in the capacity both of Earth and Fire. The question was perplexed with such difficulties, that at last I despaired of unravelling it, and retired to my couch. I little apprehended any extraordinary impressions from the speculation, but soon found it engaged me in my sleep; and when the morning brings with it the purer visions, imagination, of its own accord, performed in a dream, what I had in vain sought for from the efforts of my reason. The first part is intelligible, since it arose from images with which I had just been conversing; but as these wore off, the last part grew wild, and was obscure to me, whatever the relation of it may appear to thy more enlightened understanding. The soul at once unfettered itself from the body, and was amused, either in fantastick roving or prophetick suggestions.

¹ Καὶ γὰρ μήτηρ, Εστία δὲ σ'οὶ σοφοὶ

Βροτῶν καλῶσιν, ἡμένην ἐν αἰθέρι. EUR.

² Νεμᾶς δὲ λέγεται καὶ τὸ τῆς Ἑστίας ἱερὸν ἐγκύκλιον περιβαλέσθαι τῷ ἀσείστῳ περὶ Φερεάν· ἀπομιμήμενος ἔ τὸ σχῆμα τῆς γῆς, ὡς Ἑστίας ἔσης, ἀλλὰ τῇ σύμπαντος κόσμου, ἔ μέσον οἱ Πυθαγορικοὶ τὸ πῦρ ἵδρυσθαι νομίζουσι, καὶ τοῦτο Ἑστίαν κάλουσι καὶ μονάδα. PLUT. in Num. p. 67. T. 1. Ed. Franc. 1599.

I thought

I thought myself suddenly transported without the walls of Corinth³ on a plain, where stood a temple erected to the goddess. It was in form of a rotunda, with extended porticos, that faced the different quarters of the world, and served as avenues to the body of the building, all tending towards it, like radii to the centre of a circle. They were supported by pillars of the most elegant proportions, but of the simplest order. The walls and ceilings were not covered with reliefs or fabulous paintings, to catch the eye, and conceal defects in the architecture, which from the justness of it gave pleasure to the judicious, and without ornament engaged even the ignorant spectator in admiring it. I pressed through a crowd of people, who were contemplating the outside, and entered at the Eastern⁴ gate, where I perceived the generality went in; for though the rest were open, to intimate, that the goddess gave free admission to her votaries, yet they were frequented by none. Scarce had I made my way into the portico, when one met me, who seemed, by a certain air of superiority, and the respect which every body paid him, to be the priest of the dome. His face was wrinkled with age, but had a dignity and spirit, which excited veneration. He bore in his hand a wand, that geometricians used to draw figures in the sand. The number three, called the perfect harmony, was wrought in the skirt of his garment, which, as it flowed behind him, discovered sometimes, to my amazement, a golden thigh. By these marks I knew him for PYTHAGORAS. He received me courteously, and commanded me to follow him. When he saw I was under some confusion at this unexpected civility, and seemed dubious of the conditions on which I was to accept it, he assured me, that he would dispense with the silence he often imposed on his novices, and

³ There was a temple at Corinth dedicated to VESTA. See PAUSANIAS Cor.

⁴ Astronomy and physicks were first studied and taught in the eastern countries.

encouraged

encouraged me to discourse freely. As we approached the rotunda we fell in with a great number of Chaldean⁵ astronomers, Ægyptian priests, Phœnician sailors, and Persian magi, who were paying their oblations to the Deity; and believe me, excellent SMERDIS, in this last number I observed a resemblance of thee.

The image of the Deity was represented⁶ sitting, to intimate stability. A torch was held in her right hand, and a patera in her left; the one to express her character as the genial heat of the system; the other, that, as the person of philosophy, she expected continual presents should be made to her, because philosophy is the noblest exercise of the reason. Before her stood an altar with fire always blazing, and six priestesses danced round it in mystick measures. My guide told me, they copied the movements of the worlds on high. I put questions to him, in walking over the temple, concerning the antiquity and ceremonies of it. He answered, that himself had raised it, and that every man was admitted, who had contributed in the least to the improvement of physical knowledge.

On returning to the eastern avenue, I was surprized to see many in Grecian habits, in close conference⁷ with the Ægyptians, and particularly with one who stood near the rotunda, and held a volume under his arm. They told me his name was HERMES TRISMEGISTUS. Afterwards they repaired to the western door, and came up in form with their offerings to the goddess. The first was THALES⁸, whom PYTHAGORAS received with much regard, and

⁵ In this vision the progress of philosophy is marked from the earliest ages to our own times.

⁶ The symbols are drawn from the accounts of antiquity.

⁷ It is well known, that the Greek philosophers used to travel into Egypt, to receive the instructions of the priests.

⁸ THALES was the master of PYTHAGORAS.

made him a low obeisance, as to his master. He advanced to the altar, and out of a cup, which he brought with him, made a libation, which damped the flame of it; and on inquiry I found it to be water. The priestesses were in a good deal of consternation, but the thing proved of no consequence. His great merit in other respects was admitted as an excuse for his conceit, that "water was the first principle of all things;" which he defended with a good deal of wild ingenuity. The next who appeared were ANAXIMENES¹ and METON²; the one laid a gnomon or dial, and the other a calendar on the shrine. PYTHAGORAS seemed pleased with their offerings; and I took notice through the whole of the scenery that the experimental philosophers were more acceptable than the systematical reasoners. After this, DEMOCRITUS³ came forward with one of his followers, with whose name and person I was unacquainted. He laughed exceedingly at THALES as he passed by; and when he came to the image, composed himself with difficulty, and threw down an heap of sand. The assembly cried out to him, that he had fixed the ridicule on himself. This only increased his diversion, and he immediately went away with his pupil. PYTHAGORAS declared, "he was glad to be well rid of them, adding, that he was more averse to the scholar⁴ than the master; since I have objections to him, (said he,) not only as a maintainer of the atomick scheme, and a contemner of the goddess; but as one who, though he lives upon legumes himself,

¹ ANAXIMENES was the first who brought a dial into Greece, and put it up at Sparta to the astonishment of that people.

² METON was the first who reduced the Greek calendar into method. He lived towards the beginning of the Peloponnesian war.

³ See letter xxvii.

⁴ EPICURUS, a philosopher of great temperance in his own manners, but whose principles have been thought to lead to very hurtful consequences. His followers were generally remarkable for their debauched and luxurious way of living.

“teaches others to have an extravagant fondness for flesh.” As soon as these withdrew, ANAXAGORAS¹ appeared, who, notwithstanding he denied the divinity of MITHRAS, had more honours paid him, than the most strenuous assertor of it among the magi in the eastern avenue. I was going to have expostulated with the priest on his manifest partiality, but was called off to other objects. For on casting my eyes to the western entrance, I thought I saw my friend SOCRATES² look in upon us: he turned away presently with an air of irony and banter. He seemed to have two disciples with him; the one³ followed by his master; and the other³, having accompanied him a little while, stepped back, and visited the temple. His fellow called after him, and rebuked him, but he gave no attention to it. He seemed habited with much ostentation, and had a majesty in his gait and manner that was almost theatrical. Many thronged about him, and endeavoured to recommend themselves; but it was remarkable, that one⁴ of his pupils, who had a rough bold appearance, yet whose demeanour bespoke a good deal of smartness and sense, pressed rudely by him, and pretended, that he had better right to the general approbation. Instead of observing (what I naturally expected from this event) indignation in the faces of those who beheld it, I found most people were not dissatisfied; and that the man, by a plausible subtlety in his way of talking, soon captivated the understandings and affections of those who heard him. At last

¹ See Letter xxxviii. He was accused at Athens for impiety; having asserted the sun to be a mass of fire, no bigger than the Peloponnesus.

² SOCRATES had a contempt for physical science, and applied himself to morals, as being much more certain and important.

³ XENOPHON and PLATO. The former was a strict follower of his master, and used to complain of the latter, that he deviated from the maxims of SOCRATES. They had on this account a great aversion to one another.

⁴ ARISTOLE, who took a pleasure to contradict PLATO his master, and differ from him in his writings.

his

his friends begun to make such a noise, that PYTHAGORAS thought it quite indecent. He reminded them, "that the glory of the goddess was advanced by silence and contemplation, not¹ sophistry and dispute;" and protested he would turn them every one out of the dome, if they would not be quiet. As to the person to whom the indignity was offered, he seemed inclined to turn back again, and find out SOCRATES. Accordingly, after conversing with some of the geometricians², he was preparing to go out; but PYTHAGORAS stopped him at the door, and recommended him to four of his followers, who opened to him the mysteries of that philosophy. He then left us, nor appeared a second time amongst us. I observed, during the whole of this time, that the western portico was every instant more and more crowded with the worshippers of the goddess. Some entered with dissections of plants and animals, others with catalogues of the stars, others with spheres; all which they offered to the image. In the company of those who walked about with white wands, and were often intent on the schemes they drew upon the ground, I could not avoid taking notice of a person who had a cone and cylinder in one hand, and a pulley in the other. I heard him say³, "if he had a proper place to stand in, he would move the earth." Not long after, there came in one⁴ of a fine presence and graceful mien, with a laurel-wreath upon his head, and a robe of a new and particular fashion, which hung loosely from

¹ The Aristotelian way of disputation has more obstructed the progress of science, in the opinion of lord BACON, than any other cause which can be assigned.

² PLATO was fond of geometry, and the powers of numbers. Though he professed to take in all parts of science, yet he applied himself chiefly to morality. He was instructed in the Pythagorean philosophy by ACRION, TIMÆUS, ARCHYTAS, and EURYTUS, who were of that sect.

³ A celebrated saying of ARCHIMEDES at the siege of Syracuse, when he destroyed the Roman ships, by raising them into the air with a vast engine.

⁴ JULIUS CÆSAR, who reformed the calendar.

his left shoulder. Every body made way for him, and expected that he would have paid some respect to the most distinguished in the crowd, as he passed up to the Rotunda; but he spoke to nobody except METON; then addressed himself to the altar, presented a new calendar, and walked out again.

While I was expressing my surprize to PYTHAGORAS at the sight of this extraordinary person, methought the whole assembly vanished¹ on the sudden. We found ourselves deserted and alone. On looking out towards the plain, a new temple appeared on the other side, built much after the manner of PYTHAGORAS's, and designed to rival it. A great crowd was gathered about it, and all men went into it. Curiosity disposed me to visit it; but my philosophick guide was exceedingly averse to the proposal, and would have dissuaded me from it. "I am not willing (cried he) you should give countenance to popular errors; and be assured, that while this fabrick stands the test of many ages, and engages the veneration of wise posterity, that will fall into decay and ruin." When I arrived at the dome, I could hardly make my way into it for the numbers that surrounded it, and filled the avenues and precincts of it. As soon as I got near enough to the goddess, I discerned, that the place was consecrated to VESTA in the capacity of earth. An altar of turf stood before the image, which was, as in the other temple, represented sitting. Seven priestesses attended it; but their² dance was so extremely confused and irregular, that I could not help saying to one who was near me, "there was neither grace nor harmony in their motion." The chief priest, who overheard me,

¹ In the barbarous ages, when the Ptolemaick system was most universally credited, the writings and opinions of the ancients were almost forgotten.

² The cycles and epicycles of PTOLEMY. He appeared under ANTONINUS PHILOSOPHUS, and was a famous geographer and astronomer in Alexandria.

and

and had taught them the perplexed figures which they moved in, expressed some anger at my freedom, and would have put me out of countenance, had I not been supported by a king¹, who came far from the west, and declared publicly, "If he had been consulted "on the plan both of the building and the dance, he would have "contrived much better." The most devout worshipper was a satrap² of Babylon, followed by a great number of Arabians, who were equally admirers of the priest, and votaries of the Deity, with himself. I observed about this time a very extraordinary person, dressed in a plain white habit, tied round his body with a rope, his head covered with a veil or hood, which, on the veil's being thrown back, dazzled my eyes, as it were made of brass³. He pryed with the minutest exactness into every corner of the temple, and disdained to be content with the information which the ordinary attendants would have afforded him. This behaviour raised great jealousy and great admiration. In his right hand he held pieces of crystal cut into various forms; in his left, a few specimens of dif-

¹ ALPHONSO, king of Castile, who is reported to have said, on being instructed in PTOLEMY's astronomy, that had GOD consulted him at the creation, he could have contrived a much simpler system.

² ALMAMON, caliph of Babylon, who caused PTOLEMY's works to be translated into Arabic, about the eleventh century.

³ The reader will presently find, that this description is meant for Friar BACON, who had a very inventive and inquisitive genius, in an age of blind ignorance and subjection to the authority of great names. He was vulgarly taken for a conjurer and magician, because he knew more of the wonders of nature than other men. The stories of the brazen head, which gave articulate sounds, are unquestionably fabulous. He wrote of vision, of optical glasses, of chemistry, &c. He had some faith in astrology, but much more qualified and philosophical than that of the generality who have been devoted to it. Pope NICHOLAS the IV. by the instigation of the monks of BACON's own order, put him under close confinement, from which he was set at liberty by the means of several noble persons. It is very probable, from some passages in his works, that he was the inventor of gunpowder.

ferent kinds of minerals. He was desirous to approach the altar, and made towards it, that, as he said, he might contemplate at leisure the rites of it, and the influence which the charms of the priestesses had in engaging¹ every spectator to the worship of the Deity. By this time the freedom of his spirit had gained him enemies, they applied themselves to keep him as near the door, and as far from the recesses of the temple as they could ; and in a moment I heard a confused, senseless, and unintelligible murmur of necromancy, magick, enchanter ; and many persons, exactly habited in the same manner with himself, whispered much slander of him amongst the crowd. Some expressed the greatest abhorrence of him on account of these suggestions ; others were so silly, as both to believe, that he was skilled in divination, and to be pleased with hearing it. They propounded curious questions to him, and secretly aimed to be instructed by him in the art. He took great pains to explain and vindicate at large his conduct, yet to no purpose. I then saw the chief priest of this spurious temple command one, who stood near him, and was much distinguished by his favour, to go and bind in chains the man who had created so much attention, and disturbed the service and devotion of the place, He, who had been thus commanded, executed his office with a suitable severity. He wore a rich priestly garment and a scarlet cap. To his girdle was fixed a bunch of keys, which, as I thought, belonged to the several gates and doors of the Rotunda. I felt a very hearty compassion for the fate of the unhappy person, which prompted me to walk towards him ; and administer some comfort, But on talking with him, I found that a just resentment had possessed him very strongly ; for he proceeded even to menaces, and told me, that, by “ JUPITER, he knew of a certain “ combustible matter, which, if properly applied, would tear the

¹ Astrology, which is productive of the worst superstition, was derived from, and chiefly pursued during the credit and cultivation of the false astronomy.

“ temple from its foundations, and bury the priest with his Vesta in “ the ruins of it.” Others came up who released him, and immediately retired in precipitation with one¹, whom I understood to be his disciple and intimate fellow labourer. Some time after, the dome gave a loud and dreadful crack : the assembly had for the most part warning and leisure to retire, but on its fall the priest and goddess were never heard of more.

I could not, in my own mind, acquit this stranger with the brazen head, (for whom I almost began to entertain as much respect as for my friend with the golden thigh,) of having a principal share in producing this event. However, I forbore to say what I knew of it, and hastened back to PYTHAGORAS’S temple with the multitude, where I was amazed on my return to find the most considerable philosophers, who were before in the western avenue², again making their appearance in it. And now great numbers, who were received with peculiar honours, came in from a quarter where I least expected them, the northern portico. They were habited in an uncouth manner, and wholly unlike any thing I have seen either in Persia or in Greece. The first³ made a merit of that which I had been careful not to charge on any one ; and indeed took away my suspicions of the man who had been fettered in the other temple, by recommending himself for having endeavoured to draw the many from the worship of the pretended Deity, to revive the honours of the true. He described the several arts he had used, to undermine

¹ THOMAS BUNGEY, a Franciscan friar, the follower and companion of ROGER BACON.

² Alludes to the restoration of the ancient philosophy and writings.

³ When COPERNICUS appeared in the thirteenth century, the system of PTOLEMY lost its reputation. He was the restorer of the Pythagorean opinion, that the sun is in the centre

and

and destroy that temple with success. PYTHAGORAS received him affectionately, and admitted him into a partnership of the priesthood for his extraordinary services. The next¹ who came forward laid a telescope at the foot of the altar. The third², who had a good deal of pride and haughtiness in his manner, was employed to delineate the motions of the heavenly bodies on the roof of the Rotunda. He afterwards talked to PYTHAGORAS about reconciling the worship of the two temples; but the proposition was rejected with contempt. The fourth³ was dressed in a soldier's habit. He carried in his hand a double cube, and had a rabble of chymists at his heels. As he came up to the altar, he justled him who had so rudely pressed by his master early in the vision, and a contest ensued. The suffrages of the crowd were divided; but the military philosopher having the geometricians on his side, seemed to get the better in the dispute. They were both jealous of their fame, and diligent to canvass the opinions of the bye-standers. At last one⁴ advanced up to the same avenue, who professed himself not satisfied with the reasonings of either. He wore a gown covered with loops of gold, and in the

¹ GALILEO the inventor of the telescope.

² TYCHO BRAHE the Dane, who lived in the fifteenth century, in a little island, which the king of Denmark had given him. He is represented to have been of a morose temper, but a great astronomer. He spent twenty years and 5000 dollars in making a sphere, on which he had delineated, with the utmost exactness, the various courses of the planets and appearances of the constellations at various seasons of the year. He has given an accurate description of it in his works. There is a system called the Tychonick, designed to compound the difference between the Ptolemaick and Copernican. See HUET. de rebus ad se pertinentibus.

³ DESCARTES, who had been a soldier before he turned philosopher, helped to reform the errors, and hurt the credit of ARISTOTLE, whose opinions had long been the standard of science. His geometry is much esteemed. He was the inventor of the double cube, and a favourite of the chymists.

⁴ Lord Chancellor BACON, who first opened the method of induction in philosophy, and reasoning from effects to causes. See his *Novum Organum*, and his book *de Augm. scientiarum*.

form and richness of his habit differed from the rest. On enquiry, I found, though he was employed in a public character in his own country, yet he had found leisure, as well as genius and inclination, to strike into the paths of philosophy, and was desirous to pay his homage to the shrine. At parting, he put a paper into the hands of PYTHAGORAS, which was a project for the improvement of the sciences. He was succeeded by another¹, who had an aspect of great seriousness and piety, and ushered in a large tribe of worshippers. He held in his hand an air pump², and discoursed³ strongly with PYTHAGORAS, in favour of the paper which had just been presented to him. When I surveyed the train that followed him, I could neither count the number of persons who poured in one after another, nor the inventions which they brought with them. Among these I observed, that two men⁴ stepped up to the vestal, who stood outermost in the Rotunda, and presented her with five pages and a golden ring. But methought the oddest figure I saw, was a⁵ person who entered the temple with a pair of wings upon his back, and, on

¹ Mr. BOYLE, one of the first who struck into lord Bacon's way with extraordinary success, and was the best experimental philosopher that any age has known. He attempted an history of the air, and contrived the air-pump.

² The Jew has a note in this place, where he says, that for the sake of brevity and perspicuity, he has used the modern term air-pump, and in another the word pendulum; because they are expressed with much circumlocution in the old Persick, and the things are to be known with difficulty from the particular descriptions of them; a note plainly intended to imprint a notion of seriousness, and amuse the reader.

³ Alluding to Mr. BOYLE's treatise on the usefulness of experimental knowledge, which he published at the time of instituting the Royal Society.

⁴ HUYGENS and CASSINI discovered the Satellites and ring of Saturn.

⁵ Bishop WILKINS had a strong notion, that an art of flying might be invented, and struck out several schemes for accomplishing a voyage to the moon. Though he had a clear, reasoning, mathematical head, yet he indulged himself in conceits of this nature. See his Math. Magick, &c.

coming near to the altar, eyed a virgin attending one of the priestesses with so much tenderness, that the generality begun to laugh at him, and concluded his gravity had a great mixture of absurdity. What made it the more ridiculous was, that every one understood she was not to be come at, and had made a vow of chastity. Those who knew him better, said, he was a man of sense, and truly devoted to the goddess. The next who drew my attention, drew likewise the eyes and admiration of all present. He had such a modesty in his deportment, that while he blushed to receive those honours, which were paid to his merit, he put envy and detraction out of countenance. The geometricians went in a body to meet him; and it was remarked, that he paid a particular respect to one of them¹, to whom he owned himself greatly obliged. The two contending philosophers were the only men unhappy in his presence; they united on this occasion, and went out together. As the northern genius came forward, PYTHAGORAS entreated him to accept his office in that temple, as more worthy of it. He declined it, and said “ he was sensible, that these favours much exceeded the measure of his deserts. He could wish, therefore, that an intimate friend of his might share in them, from whom he had received many lights, and who would yield to nobody in that assembly, either for the zeal or the success of his enquiries after truth.” Immediately PYTHAGORAS led up one², who presented a magnet, and a bag of winds; of which last, I was told, he better understood the management than either ULYSSES³ or his companions. This excellent person then advancing himself towards the goddess, laid a

¹ Sir ISAAC NEWTON was a great admirer of EUCLID.

² Dr. HALLEY. See his Theory of the Magnet and of the Winds in the Philosophical Transactions.

³ See the X. B. HOM. ODYS.

chrystal prism¹ and a pendulum¹ at her feet. The image nodded, and the flame on the altar burnt brighter. In that instant I imagined I saw SOCRATES among his attendants. I accosted him immediately, and asked what had induced him to enter the temple now, when he had passed by it before with disdain. He answered, “All truths are connected. This great man has carried natural knowledge to such an height, that I am convinced the bounds of moral philosophy must be extended in proportion.” “Surely, (said I to myself, in rapture and astonishment,) we have cause to regret the unmeasurableness of art, and the shortness of life, which contribute equally to conceal from us these amazing discoveries. There has not been wanting industry or genius in our times; but we possess these instruments of science in vain, if what the reason of one age approves, the reason of another condemns; and if it be the will of the great OROMASDES, that truth should be rather stumbled on by accident, than found upon search. We have a contempt for the low attainments of ancient days; and yet our successors will still more justly laugh at us, for giving credit to the water of THALES², and the atoms of DEMOCRITUS², when, “ by

¹ The one alluding to his discoveries in opticks; the other to his grand principle of gravitation.

² Sir ISAAC NEWTON seems, in different parts of his life, to have entertained conjectures, not unlike the two different principles on which the systems of THALES and DEMOCRITUS were founded, though conceived and expressed much more intelligibly and philosophically. In a letter to Mr. OLDENBURGH, dated January 25, 1675-6, he has these remarkable words: “The frame of nature may be nothing but various condenses of ætherial spirits condensed as it were by precipitation, something after the manner that vapours are condensed into water, or exhalations into grosser substances, though not so easily condensable; and after condensation wrought into various forms, at first by the immediate hand of the Creator, and ever since by the power of nature, who, by virtue of the command, increase and multiply, became a complete imitator of the copies set her by the protoplast Thus may all things “ be

“ by the assistance of a few rational principles, and rational men,
 “ they shall have opened a field of knowledge to be perpetually
 “ enlarged by experience ; in which every one of common sense,
 “ and common observation, may be useful ; where the sensualist may
 “ find something that will promote his pleasures, and the virtuous
 “ can find nothing that is unworthy of his labours.” This strain of
 eloquence disturbed my rest, and broke the agreeable vision.

Excellent SMERDIS, vouchsafe to unfold the hidden meaning of
 what I have related. If the whole be chimerical, and arose from
 the fumes of indigestion, and a disordered state of body, permit
 me at least to say, that my sleeping thoughts are much better than
 my waking ones. But if it was presented to my fancy by those
 genii who haunt the slumbers of the pious, and possess the mirror
 of futurity, I shall think myself the most highly favoured of man-
 kind.

C.

“ be originated from æther,” &c. In the second edition of his Opticks, 1717, to-
 wards the conclusion he expresses himself thus : “ All bodies seem to be composed
 “ of hard particles ; for otherwise fluids would not congeal, &c. and therefore hard-
 “ ness may be reckoned the property of all uncompounded matter, &c. All
 “ these things considered, it is probable, that God in the beginning formed matter
 “ in solid, massy, hard, impenetrable, moveable particles, &c. These primitive par-
 “ ticles being solid, are incomparably harder than any porous bodies compounded of
 “ them ; even so hard, as never to break or wear in pieces,” &c. The first of these
 conjectures bears a resemblance to the water or æther of THALES ; the second to
 the atomick or corpuscular philosophy of DEMOCRITUS.

INDEX.

INDEX.

N. B. The Roman Numerals refer to the Volume, and the Figures to the Page.

A

ACADEMY at Athens described, i. 113.

Acarmania, unsuccessful expedition of the Spartans and Ambraciots against, i. 158.

Accusation, false, how punished by the laws of Egypt, i. 384. Different punishment of, in Persia, and at Athens, ii. 14.

Acharnenses, of Aristophanes, character of, i. 330. Its plan, 331.

Acherusia, lake of, near Memphis, account of the funeral solemnities performed there, i. 429.

Achilles is indebted to Homer for his immortality, i. 310.

Acrisius king of Argos, increases the privileges and regulates the laws of the council of Amphictyons, ii. 80.

Action, how regulated on the Grecian stage, i. 331.

Admetus the Corinthian, lost the prize in the chariot courses at the Olympian games, by the breaking down of his car, i. 279.

Adultery in the woman, how punished by the laws of Ægypt, i. 389.

Ægypt, general idea of the nature and construction of the hieroglyphical characters of, i. 97.

An inquiry into the nature of animal worship, 104.

An apology for the magnificence of the tombs and sepulchres, 143.

Overflow of the Nile, with the ceremony of cutting its banks, 186.

Different orders in the priesthood of, 245. The Pastophori, and Neocori, 247. How pedigrees are preserved there,

249. The Cabiri, *ibid.* Osiris, 250. Inquiry into the mythology of, 289.

The festival to Isis, how celebrated, 343. Temple of Vulcan at Memphis, 345.

Chronology of the kings of, 346. Ancient aversion of the Ægyptians to the sea, accounted for, 347.

Conquests and civil institutions of Sesostrius, 349. His successors, 351.

Character of the Ægyptians, 352. Observations on the laws of, 384.

Judicial proceedings of, 390. Foundation of the superstition in their funeral solemnities, 429.

The farcical complexion of the religious rites of, accounted for, ii. 32.

Nothing but mythology in the history of, prior to Osiris, 211.

The cosmogony of, examined by Teaspes a Persian mage, 222.

Ægyptians, reflections on the character and history of, i. 56.

The most valuable part of their learning allegorical, and why, 131. Their astronomical computations, 145.

Æschines, a faithful reporter of the doctrine of Socrates, ii. 332, *note.*

Æschylus, an improver of the Greek theatre, i. 360.

His play formed on the distress of Xerxes and his army, 361. His history and extraordinary death, 400.

Comparison of, with Sophocles and Euripides, 403. His tragedy of the Persians, ii. 306.

Æsculapius, the votive tablets in his temple at Cos transcribed and studied by Hippocrates, ii. 182.

Ætolia, unsuccessful invasion of, by the Athenians, ii. 35. 83.

Agis

- Agis* king of Sparta, commands the Peloponnesian forces assembled at Corinth for the invasion of Attica, ii. 27.
- Ahasuerus* king of Persia, in the book of Esther, supposed from circumstances to be the same prince as Artaxerxes, ii. 62, *note*; 390, *note*.
- Alcaeus*, his history, and a character of his writings, i. 62.
- Alcibiades*, the nephew of Pericles, his character, i. 76. His good fortune at the Olympian games, 280. The beauty of his person served as a model for the Hermæ, 318. His account of an Athenian disputing club, ii. 202. His account of the rise of the Sophists, 259. His speech in opposition to Cleon's scheme of expences for carrying on the war, 413.
- Alcidas*, the Peloponnesian admiral, retreats from Mitylene, on its surrender to the Athenians, i. 327. Is defeated by the Athenians and Corcyreans, 419.
- Alcman*, the only Lacedæmonian poet, ii. 76.
- Alexias*, physician to Artaxerxes king of Persia, cures him of sickness by a remedy from Hippocrates, ii. 387.
- Allegories*, the most valuable part of the Ægyptian learning concealed under them, i. 131. Use of, in the conveyance of instruction to rude minds, i. 314.
- Alphonso* king of Castile, his opinion of the Ptolemaic philosophy, ii. 437, *note*.
- Altars* of the Athenians, the primæval plainness of, how corrupted by luxury, ii. 379. When animals first began to be slain for sacrifices, 381.
- Alyattes*, account of his tomb near the lake of Gyges, ii. 393.
- Amasis* king of Ægypt, his wise laws, i. 392. Embellishes the temple of Isis at Vais, ii. 30.
- Ambracians*, defeat of, by Demosthenes the Athenian general, ii. 120.
- Amenthes*, in the mythology of the Ægyptians, what, i. 430.
- Amorges*, governor of Caria, introduces a Persian garrison into Caunus, after the attempt of Zopyrus on that city, ii. 196. Vindicates himself against court calumnies, 235.
- Amphictyon* king of Athens, prevails on the respective states of Greece, to form a general council for their common interests, known by the name of the Amphictyonic council, or general assembly of the Grecian states, ii. 79. Forms of their meeting and transacting business, 80. Oath taken by the members, *ibid*. Powers asserted by the assembly, 81.
- Amytis*, account of the hanging gardens of, at Babylon, i. 27.
- Anacreon* the Greek poet, character of him and of his writings, i. 64.
- Anarchy*, the corruption of a democracy, more dangerous than tyranny the corruption of monarchy, i. 398.
- Anatomy*, why little understood by the Greek physicians, ii. 184.
- Anaxagoras*, who transported the school of Thales from Miletus to Athens, his history, i. 93. His peculiar doctrines, 94.
- Anaximander*, the successor of Thales in the Ionic school, his history, i. 93.
- Anaximenes*, the first who brought a sun-dial into Greece, ii. 433, *note*.
- Androbius*, character of his famous sea-piece, i. 319.
- Androlicbus* the boxer, the maims he received and his fate at the Olympian games, i. 276.
- Animal* worship, inquiry into the probable reason of the practice of, among the Ægyptians, i. 105. 289. ii. 23.
- Antalcidas*, the peace of, formed on Cleander's idea of all the Grecian states enjoying their own laws, ii. 347, *note*.
- Anthemocritus*, his tomb near Athens, i. 252.
- Antiope*, daughter of Diophanes priest of Jupiter, her sudden and peremptory rejection of the addresses of Heliodorus, ii. 178.
- Anysis* the blind king of Ægypt, his history, i. 351.
- Apis*, the oracle of, at Memphis, how consulted, and the answers returned, i. 345.
- Apollo* Alexikakos, the statue of, at Athens, upon what occasion erected, i. 111.
- Apollonides* the Coan physician, his infamous behaviour to Megabyzus, ii. 6. Is crucified, 48.
- Arabians* of Saba, never subjected to a foreign power, i. 72. Their pretensions to skill in augury, 73. Their religion, *ibid*.
- Arachion* of Sparta, the Pancratiast, story of his death at the Olympian games, i. 277.
- Araspes* satrap of Bactria, his nuptials with Artaminta, daughter of the governor of Sardis, described, i. 16.
- Archelaus* king of Macedon, his request to Euripides how evaded, i. 403.

Archias

- Archias*, a Theban, goes to consult the Delphic oracle on domestic concerns, ii. 63.
- Archidamus* king of Sparta, his herald to Athens with terms of pacification refused admission to the city, i. 6. Commands the Grecian allies warring against Attica, 19. His second invasion of Attica, 48. Besieges Plataea, 117. 175. 192. His death, 305. Was fined for marrying a short wife, ii. 88.
- Archilocus*, the Grecian poet, a character of his writings, i. 63.
- Architecture*, the happy united effect of the proportions of that of Greece, i. 30.
- Archon*, the nature of that office in the Athenian government explained, i. 204. Their number, and respective charges, 205.
- Ardices*, the Corinthian painter, his expedient to distinguish the sexes of his figures, i. 368.
- Areopagus*, tribunal of, at Athens, account of, i. 38. The power of, reduced by Pericles, *ibid.* 139. Forms of the court, 206.
- Areopolis*, character of the inhabitants, of i. 70.
- Argestes*, late governor of Lydia, is involved in the treason of Sacas the eunuch, i. 195.
- Ariazus* governor of Sogdiana, his rebellion against Persia, i. 408.
- Arimanius*, the evil being in the Persian theology, remarks on the doctrine of, i. 67. 120. ii. 9. Absurdity of supposing such a being, 10. Figure of, in the royal palace of Persepolis, 111. His supposed seven thousand years' reign over the earth, 197, *note.* His incessant hostility to man, 316.
- Arimaspes*, the chief of the Persian magi, his hymn to Oromasdes, i. 44.
- Aristaeus* of Corinth, heads the Peloponnesian embassy to Sitalces prince of Thrace, i. 82. Is with his associates delivered up to the Athenians, 95; who murder them, 102.
- Aristides*, how he undermined the firmness and tranquillity of the Athenian government, ii. 145.
- Aristides*, collector of tribute for the Athenians at Eione, stops Artaphernes the Persian satrap on his way to Lacedaemon, and sends him to Athens, ii. 402. His motives inquired into, 406.
- Aristomenes* the Messenian, his votive shield in the temple of Minerva Chalciæcus why destroyed by the Spartans, ii. 326. His character and history, 327. His extraordinary escape from the cavern into which he was thrown by the Spartans, 329. Instances of the severity of his virtue, 330.
- Aristophanes* ridicules Cleon in a play called the Babylonians, i. 294. Is prosecuted by Cleon for defamation, in the court of Areopagus, 295. His defence, 296. Is employed to write a play to dispose the people to peace, 303. Character of his Acharnenses, 330. His character censured, 333. Is visited by Cleander, ii. 353. Account of his play to satirise Cleon, 354. His justification of the licentiousness of comedy, 357. Vindicates himself from the charge of impiety, 359.
- Artabanus*, his treasons detected and suppressed by Megabyzus, ii. 3.
- Artabazus* governor of Babylon, story of his lost daughter, i. 100.
- Artaeus*, the father of Orsames, recalls him from his travels to marry him, ii. 69. His visit at Taoces, 362.
- Artaphernes*, governor of Lydia, composes the disturbances in that province, i. 78. Is called to the court of Persia to supply the place of Megabyzus in the supreme council, ii. 155. His mission to Sparta, 322. The hopes entertained from his presence in Greece, 349. Is stopped on the road by the Athenians, and sent to Athens, 402. His address in cultivating the esteem of the leading men there, 427.
- Artasyras*, keeper of the Persian records, joins in the cabals of Teribazus against Cleander, ii. 5.
- Artaxerxes* king of Persia, his policy on the event of the Peloponnesian war, i. 41. How saved from the fury of a tiger in hunting, 79. Intercedes with Sitalces prince of Thrace for the liberty of the Peloponnesian ambassadors, 95. Removes his court from Susa, to spend a winter at Babylon, 99. His active inspection into the management of his government, 178. His grand procession to the camp in the plains of Babylon, 180. His plan of education for the heir of his empire, 396. His letter to Cleander ordering him to repair to Thebes, ii. 17. Conditions proposed by him for a league with Sparta, 156. Character of his sons, 167. His letter to Cleon, the Athenian, 232. His audience to the Spartan ambassadors, 272. His provision for Cleander, 318. His letter to the Spartan government, 324. Is cured of illness by a remedy from Hippocrates, 387. Splendid

- Splendid celebration of his birth-day, 389. Is supposed to be the Ahasuerus in the book of Esther, 390, *note*.
- Arthmius* of Zelis, his treachery how recorded by the Athenians, i. 195.
- Artyphius*, the son of Megabyzus, saves the life of king Artaxerxes from a tiger in hunting, i. 79. Is sent to repel the incursions of the Cadusians, 80. He subdues them, 101.
- Ash* tower at Ecbatana, the punishment inflicted there on criminals described, i. 335.
- Aspasia*, the mistress of Pericles, insulted by the Megareans, i. 75. Is married to him, ii. 135. Her history and character, 132. Her conversation with Cleander on the female character, and on the treatment of women in Persia, 188.
- Asses*, wild, in the Sabæan territories, their fleetness, and the method of hunting them, i. 71.
- Athens*, league of, with the Corcyreans, i. 2. Preparations for the Peloponnesian war, 7. The city described, 28. 110. Ceremony of the annual interment of those who died fighting in the cause of their country, 32. Constitution of the state of, 36. The senate of five hundred, 37. The court of Areopagus, 38. Indications of the spreading of a pestilential disorder there, 43. Narrative of the famous plague of, 48. List of the allies of, 51. Severe decree of, against the city of Megara, 73. Event of the embassy to Lacedæmon, 88. Pericles deprived of his power, 89. The Peloponnesian ambassadors to Thrace delivered up to them, 95. They are murdered by a decree of the people, 102. Pericles is restored, and resumes the administration of public affairs, 107. How the expences of their naval equipments are defrayed, 109. The public buildings and statues described, 110. How this state was enabled to baffle the repeated attacks of the Persians, 114. Unsuccessful expedition of the Athenians into Thrace, 119. Universal sorrow occasioned by the death of Pericles, 134. A review of his public conduct, 137. A naval victory gained over the Corinthians by Phormio, 158. Natural propensity of the Athenians to literature and arts, 167. The administration of affairs how conducted since the death of Pericles, 176. General character of the philosophers of, 182. Assists Thrace in war against Macedon, 193. Law of ostracism defended, 199. Account of the nine archons of Athens, 204. Other magistrates, 205. Their conduct subject to severe examination, 206. Forms observed in the court of Areopagus, *ibid*. Other courts, 207. Military force of the republic, 222. Education of youth, 223. Discipline of the troops, 225. The navy of, 227. Reasons that induced Sitalces to conclude a separate peace with Perdiccas king of Macedon, 232. The cities of Lesbos confederate to shake off their dependance, 233. Clippides sent with a fleet against Mitylene, 234. A vessel stopped in the Piræus conveying intelligence to Mitylene, 235. Character of the territory round the city, 251. The Lesbians join the Peloponnesian league, 283. Attica invaded by Cleomenes, 323. The Athenian theatre described, 329. The licentiousness of the theatre censured, 334. First decree against the Mitylenians, 353. Second decree in mitigation of the first, 358. Causes of the decline of public oratory there, 374. Victory of the Athenian and Corcyrean fleet over the Peloponnesians, 419. The Athenians send gallies to assist the Leontines, 420. Renewal of the plague, ii. 27. Fruitless attempt on Ætolia, 35. 83. Report of Callias and Nauticles of their mission to the Amphictyonic council, 118. Estimate of the ravages of the plague, 119. Character of the laws of Solon, 137. Rise and progress of the constitution of, 143. The firmness and tranquillity of, how undermined by Aristides, 145. Good and ill tendency of the popular privileges of censuring the great men in the state, 148. Specimen of this licence, 149. The ministers of, defended against a popular disclaimer, 150. The port of Pylus seized by the fleet and gallantly defended by Demosthenes, 170. Eager curiosity of the Athenians after news, 175. Character of the Athenian women contrasted with those of Ephesus, 194. A disputing club formed by young citizens, 202. Arguments in support of the high antiquity of the Athenians, 211. Nicias defeats the Lacedæmonian fleet before Pylus, 215. Instructions to Python their agent at Susa, 216. Disposition of the principal leaders to peace, 217. Arrival of ambassadors from Lacedæmon, 249. Their proposals rejected, 254.

254. Great propensity of the Athenians to augury, 281. Sphacteria reduced, 289. The Athenians, why cautious of bestowing personal honours on victorious commanders, 298. The plan of a commercial treaty settled with the Persian ministry, 320. Reject another Spartan offer of peace, 342. The treaty with Persia concluded, 343. Commercial and naval policy of the Athenians, 369. Remarks on the religion of, 374. Their sacrifices, 379. The sources of the wealth of Athens pointed out, 396. Superstitious regard of the Athenians for the institutions of Theseus, and their false policy, 397. Revenues of Athens, 398. Sketch of debates in the assembly on Cleon's scheme of expences for the next year, 408. Embassadors appointed to the Persian court, 424.
Attic feasts, the distinctive excellence of, characterized, i. 12.
Augurs, supported at Athens at the public charge, ii. 281.
Aura, the mare of Phidolas of Corinth, a statue, why erected to her memory, i. 279.
Axiochus, the Athenian, anxiety of his dying moments from the dread of extinction, ii. 332. Is comforted by the discourse of Socrates, 334.

B

Babylon, general description of the city of, i. 25. Extensive view of, from the temple of Belus, 26. Is visited by the Persian court, 99. Account of Persian troops encamped in the plains of, 178.
Bacchus, the hymns to, the origin of the Grecian stage, i. 359.
Bacon, Friar, his philosophical character, ii. 437, *note*.
Bacon, Lord Chancellor, his method of philosophising, ii. 440, *note*.
Bactrian schools, the corruptions of, pointed out, i. 229.
Bellerophon of Euripides, its effects on the Athenian audience, i. 402.
Belteshazzar the Hebrew, Persian history of, ii. 111. His story preserved in sculpture in the palace of Persepolis, 112.
Belus, extensive view of the city of Babylon, from the lofty summit of, i. 26. The observatory of, 27.

VOL. II.

Bias, one of the seven contemporary sages of Greece, his history and character, i. 216. The wisdom of his precept of behaviour towards friends and enemies, examined, 217.
Birds, the flight of, consulted for omens, by the Athenians, ii. 283.
Boat, the punishment of, in Persia, described, i. 211, *note*.
Bocchoris, the Theban, burned alive by Sabacon the Ethiopian king of Ægypt, i. 351. His wise laws relative to debtors, 391.
Bœotia, better known for oracles than for wit or philosophy, ii. 108.
Boethus, an eminent Carthaginian embosser, his excellence in the art, i. 371.
Boxers, the contests of, at the Olympian games, described, i. 276.
Boyle, Mr. his philosophical character, ii. 441, *note*.
Brahe, Tycho, his character as a philosopher, ii. 440, *note*.
Brasidas, commander of the Peloponnesian fleet, his engagement with the Athenian fleet under Phormio, i. 174. He and Alcidas beaten by the Athenians and Corcyreans, 419. His ill success against Pylus, ii. 172. His character and scheme upon the Athenian settlements in Thrace, 349.
Bubastus, the face of the country from thence to Sais, described, ii. 30. The city of, described, 31. Sacrifices performed in the temple there, 32.
Burial of the dead prohibited by the precepts of Zerdusht, ii. 153.

C

Cabiri of Ægypt, account of, and their temple, i. 249.
Cadusians, make a predatory incursion into the northern parts of Media, i. 79. Are subdued by Artyphius, 101.
Calendar, Ægyptian, account of, i. 145.
Cambyses, king of Persia, his punishment of a corrupt judge, ii. 141.
Carneades, the Athenian admiral, killed in a naval engagement with the Syracusians, ii. 84.
Cassandra, exposition of the story of, i. 313.
Castalian fountain at Delphi, its supposed mineral qualities, ii. 103.

3 M

- Cataracts*, made on the Tygris and Euphrates, and from what motives, i. 23. Some of them removed, 70.
- Catastrophe* of a dramatic representation, why it ought to be produced by natural means, ii. 303.
- Cavalry*, why not numerous in the Grecian armies, i. 225.
- Caverns* of the magi, in Persia, the strange noises heard in, i. 85.
- Caunus*, scheme formed by Zopyrus the Persian, of establishing a settlement there, ii. 174. He is killed in an hostile attack of the city, 196.
- Cecrops* king of Athens, his history, ii. 143.
- Cephisophon*, why banished the Spartan state, ii. 77.
- Ceramicus* of Athens, described, i. 110.
- Ceres*, Eleusinian, the temple of, at Athens, i. 111. External ceremonies of her mysteries, 411. Conjectures as to her mysteries, 413.
- Charicles* of Ephesus, his character and recommendation by Cleander to the Persian ministry, ii. 123. His journey from Ephesus to Susa, 163.
- Chariot* courses at the Olympian games, described, i. 279.
- Chastity*, female, the intervention of a god contrived to support the credit of, i. 316.
- Chelonis*, a Spartan captive, destined for the Persian seraglio, her character, ii. 125.
- Chemmis*, account of the temple of Perseus there, i. 188.
- Cheres*, an Ægyptian priest, his account of the motive for embalming the dead, i. 431.
- Chilon*, one of the seven contemporary sages of Greece, his character, i. 218.
- Chlorus*, a young Athenian, his vanity, i. 244. His good fortune at the Olympian games, 280.
- Choræbus* account of his tomb at Megara, i. 254.
- Chorus* of the Greek theatre, the origin of, i. 359.
- Chremes*, a merchant of Chios, apprehended at Athens, on suspicion of managing a treacherous correspondence with Thebes and Sparta, i. 381.
- Cimon*, the champion of the aristocratical faction at Athens, his contests with Pericles, i. 138.
- Cimon* the painter, the first who varied the attitudes of his figures, i. 368.
- Cirrheans* and Acragaliidæ, their impious outrages punished by the council of Amphictyons, ii. 81.
- City*, the government of, over a state, why factious and unsteady, ii. 144. Why the cities in Attica are not increased, 397.
- Cleatas*, the architect, formed the hippodrome at Olympia, one of the curiosities of Greece, i. 278.
- Cleander*, the Persian agent in the city of Athens, his arrival there, i. 1. Retires to Salamis, during the plague, 47. Is commissioned by Megabyzus to purchase Grecian curiosities for him, 102. Returns to Athens, 106. His narrow escape from being discovered, by the stoppage of a vessel with his dispatches on board, 235. Paintings and sculptures purchased by him and sent to Persia, 318. Purchases the collection of Pericles, 367. Is tried before the archon polemarch on a suspicion of a treacherous correspondence, 381. Receives information of secret enemies in the Persian court, 428. Teribazus the Persian treasurer cabals against him, ii. 5. Is entrusted by Artaxerxes with a negotiation at Thebes, 17. Removes thither, 34. Leaves Thebes, and goes to Delphi, 63. Returns to Athens, 118. Sends thirty virgins to Ephesus, for the Persian seraglio, 124. His justification of the Athenian ministers against a popular declaimer, 150. His moral and religious speculations distinguished into the esoteric and exoteric, 152, *note*. His conference with Cleon, 240. His anxiety on account of the negotiation with Cleon, 245. Opens his griefs to Smerdis, 246. Advice of Smerdis on the occasion, 269. Solicits his recall, from the apprehension of being betrayed, 292. His plot of a tragedy on the story of Cræsus, 310. His services rewarded by Artaxerxes, 318. His instructions for the management of his Timolian villa near Sardis, 392. Is reconciled to Teribazus, 395. Obscure letters from Sappho to, 418. Uncertainty of his future destination, 428. Spurious letter from, to Smerdis the mage, recording a vision, marking the progress of philosophy, 430.
- Cleobulus*, one of the seven contemporary sages of Greece, his precept of behaviour toward friends and enemies, opposed to that of Bias, i. 217.

- i. 217. His daughter famous also for her wisdom, 218.
- Cleomenes*, guardian to Pausanius the young Spartan king, his invasion of Attica, i. 323.
- Cleon*, the opponent of Pericles, his character, 21. His declamatory charges against him, 75. Is censured for withholding supplies from the Athenian admiral Phormio, 175. Governs Athens by a faction since the death of Pericles, 176. His character and manners, *ibid.* Prosecutes Aristophanes in the court of Areopagus, for defamation, 294. Is prosecuted himself, and convicted of corruption, 302. Employs a painter to make a caricature of Pericles, 320. His speech to the people on the punishment of the Mitylenians, 356. Foment a prosecution of Cleander, 382. He and his faction averse to peace, ii. 218. Is proposed to Cleander by Gobryas as a proper agent to gain over to the Persian interest, 229. His overtures to the Persian court, 230. His conference with Cleander, 240. Receives Artaxerxes's present, and closes with the proposals of Cleander, 244. His speech in the senate on occasion of the embassy from Sparta, 253. Is chosen general in the room of Nicias, 255. He and Demosthenes reduce the island of Sphacteria, 289. Their letter to the senate and people of Athens, 294. His triumphant return to Athens, 340. Promotes the commercial treaty with Persia, 343. His professions of regard for Artaxerxes, 345. Cleander's remarks on his character, 346. Is satirized by Aristophanes in a play, 354. His conference with Cleander, on Artaphernes being stopped by the Athenians on his way to Lacedæmon, 403. His speech in the assembly on the necessary supplies for the next year, 408. His estimates allowed, 416. Consults the oracle at Delos, 427.
- Clinias*, the defender of Phidias and Anaxagoras, his character, i. 242. His remarks on the Olympian games, 280.
- Clinic* physician, this appellation why given to Hippocrates, ii. 182.
- Clippides* commander of the Athenian fleet sent against Mitylene, his instructions, i. 234. His unsuccessful expedition, 260. Blockades the city and port of Mitylene, 284.
- Clisthenes*, revives and improves the laws of Solon, ii. 145.
- Cneph*, the name of the god worshipped by the Syenites of Thebais, i. 163.
- Comedy*, Grecian, the first inventors of, i. 403. Its merit compared with that of tragedy, 404. Why harder to excel in, than tragedy, *ibid.* Its licentiousness justified by Aristophanes, ii. 357.
- Commerce*, the extensive political and social advantages of, i. 22. ii. 372.
- Commonwealth*, how public spirit arises in, i. 197.
- Copernicus*, the restorer of the Pythagorean system of philosophy, ii. 439, *note*.
- Coptos*, the ancient emporium for Indian and Arabian commodities in Ægypt, described, i. 188.
- Corcyra*, the quarrel between the Corcyreans and the Corinthians, the origin of the Peloponnesian war, i. 2. Sedition in the city of, 378. The troubles, how quieted, 418. Transactions of Sophocles and Eurimedon the Athenian admirals there, 291.
- Corinth*, origin of the quarrel between the Corinthians and the Corcyreans, i. 2. Description of the city, 255. The citadel, 256. Character of the Corinthians, 257. Their history, 258. Constitution, situation, and naval strength of the state, 259. Generous treatment of Corcyrean prisoners of war, 378. The Peloponnesian forces assemble there under Agis king of Sparta, ii. 27. Speech of the Corinthian deputies in the Amphictyonic council against the Athenians, 119. Expedition of Nicias to, 342.
- Corn* trade, a principal cause of the Peloponnesian war, ii. 150.
- Corybantes* and *Dioscuri* of the Greeks, the same with the *Cabiri* of Ægypt, i. 249.
- Cosmogony* of the Ægyptian *Hermes*, a view of, i. 164. That of Sir Isaac Newton stated, ii. 443, *note*.
- Courage*, the companion of liberty, i. 198.
- Cratippus*, a sophist of Rhodes, his character and mission from the court of Persia to Sparta, i. 269. His instructions, 286. His reverence for the memory of Aristomenes the Messenian, ii. 326.
- Creugas* the boxer, how killed at the Olympian games, i. 276.
- Crocodiles*, great veneration of the Ægyptians for, i. 435.

Cræsus king of Lydia, his generous devotion to the temple of Apollo at Delphi, and deception by the oracle, ii. 67. Lost his crown by trusting to it, 106. Plot of a tragedy on the story of, 310.

Crotona, the republic of, receives laws from Pythagoras, i. 127.

Ctesilaus, account of his celebrated statue of Pericles, i. 319.

Ctesiphon, an Athenian sophist, his analysis of the Grecian mythology, i. 306.

Cynisca, the daughter of Archidamus king of Sparta, the first female who won the chariot prize at Olympia, her gift to the temple of Jupiter Olympius, i. 263.

Cyprus, the festival rites of, eagerly resorted to by young Persian travellers, i. 239.

Cypselus king of Corinth, his history, i. 258. His gift to the temple of Juno at Olympia, i. 264.

Cyrus king of Persia, his munificence, i. 395. His institutions favourable to liberty, ii. 38. His palace of Pasagarda, 208.

Cythera, Cleon proposes to the Athenians an attack on the island of, ii. 409. His proposal accepted, 416.

D

Dadalus, was accounted by the Greeks the inventor of sculpture, i. 368. His ebony moving figure of one of the attendants on Bacchus, 369.

Damaratus, why pronounced illegitimate by the Delphian oracle, ii. 107.

Damoxenes the boxer, how he lost the prize at the Olympian games, i. 276.

Darius the father of Xerxes king of Persia, his wise institutions, i. 392.

Debt, imprisonment for, prohibited by the laws of Ægypt, i. 391.

Delos, the island of, purified, and its quinquennial festival revived, ii. 84. An Amphictyonic council formed there, 85. Answer of the oracle of, to the Athenian deputies there, 427.

Delphi, situation of the city of, ii. 63. Description, 64. Account of the temple, 65. The sanctuary, 67. Amphictyonic council, 79. The oracle at, 103. Cause of its credit declining, 106.

Delphinian tribunal at Athens, some account of, i. 207.

Deluge, general, natural evidences of it argued upon, i. 423.

Democritus of Abdera, a teacher of the atomical system of philosophy, his character, i. 128. Contrast between him and Heraclitus, 129. The opinion formed of him by Hippocrates, ii. 16.

Demosthenes the Athenian general, his fruitless invasion of Ætolia, ii. 35. 83. Defeats the Spartan general Eurilochus, 120. Advises the seizure of Pylus, and is left governor there, 170. His gallant defence against the Spartan besiegers, 172. He and Cleon reduce the island of Sphacteria, 289. Their letter to the senate and people of Athens, 294.

Descartes, his philosophical character, ii. 440, note.

Deserters, how punished by a law of Sesostris king of Ægypt, i. 386.

Diana, the goddess of, among the Greeks, the same with Bubastis among the Ægyptians, ii. 31.

Diana Orthia, boys why scourged on the altar of, in Sparta, ii. 96.

Diana Sospita, the temple of, at Megara, occasion of its erection, i. 253.

Diodotus, his speech to the Athenians in mitigation of the punishment decreed against the Mitylenians, i. 357. His speech in the assembly against Cleon's scheme of expences for the war, ii. 410.

Dionysia, character of the orgies and ceremonies performed at, by the Athenians, i. 328.

Diotimus, archon polemarch of Athens, disperses a tumult of the people for want of provisions, i. 324.

Dipænus, remarks on the style of his sculpture, i. 368.

Discus, the manner of throwing, at the Olympian games, described, i. 277.

Disputing society, account of one formed by young citizens at Athens, ii. 202.

Distinctions and ceremony, the danger of bringing them into public contempt, ii. 358.

Dithyrambus, son of the Athenian Areopagite, his character, i. 376.

Divination, the various objects of, ii. 282. The mysteries of, human contrivances, 286.

Dolichus

Dolichus of Tarsus, the foot-racer at the Olympian games, epigram on his victory, i. 288.

Draco, the Athenian lawgiver, character of him and of his institutions, ii. 144.

Dramatic entertainments, the origin of, i. 359.

Drunkennes, the Spartan youth how warned against, ii. 99. Is discouraged in Persia by Artaxerxes, 390.

E

Ecbatana, the city of, described, i. 23. Account of the Ash-tower there, 335.

Education, Persian, the errors of, pointed out, i. 237. Consequences of the neglect of, at Athens, 376. Wisdom of that of the ancient Persians, ii. 38. Account of that of the Spartans, 96.

Elephantine island, description of the Nile there, i. 165.

Eleusis, a town celebrated for the mysteries of Ceres and Proserpine performed there, i. 252. Good tendency of these mysteries, 410. External ceremonies of, 411. Conjectures as to the mysteries, 413.

Eloquence, the study of, not needful for the speaking truth. i. 271. The corruption of, in the public councils of Athens, remarked, 374.

Embalming the dead, inquiry into the Ægyptian motive for, i. 431.

Empedocles of Agrigentum, a philosopher of the Italic sect, his peculiar doctrines, i. 128. Pythagorean entertainment given by him after the Olympian games, 280.

Enamel painting, by whom invented, i. 370.

Epanetus, his style of oratory censured, i. 375.

Ephebi, a class of the Spartan youth, the age of admission into, ii. 96. The hardships they are required to submit to, 98.

Ephesus, the character of the women there, formed by the natural circumstances and constitution of the city, ii. 193. The women of Ephesus and those of Athens, compared, 194.

Ephori, in Lacedæmonia, occasion of the creation of, and their office, ii. 90.

Epicurus, contrast between him and his disciples, ii. 433, *note*.

Epigenes, his speech in the Athenian senate on occasion of the embassy from Sparta, ii. 252. His speech in support of Cleon's plan of sup-

plies for the war, 412. His character, 424. Is appointed ambassador to Persia, *ibid*.

Epilepsy, why termed a sacred distemper by the Greek empirics, ii. 183.

Error, human, how accounted for in the Persian theology, ii. 317.

Esther, the story of, supposed to be found in that of Hazia, an Ægyptian tale, ii. 51. A full description of the magnificence of the Persian kings to be found in the book of, 389, *note*.

Etruscan statues and bas reliefs, character of, i. 368.

Euatblus the Athenian, his contest with Protagoras, the sophist, ii. 260.

Evil, moral and physical, the difficulties attending, how resolved by Socrates, ii. 9.

Eumarus the painter, the highest point of excellence to which he attained, i. 368.

Euphrates, cataracts made in that river, and for what reason, i. 23. They are removed, 70.

Eupolus, his statue at Olympia, recording his fraudulent manner of obtaining the prizes at wrestling, i. 264.

Eurilochus the Spartan general, his expedition against Naupactus, ii. 84. Is defeated by the Acarnanians and Argives under Demosthenes, 120.

Euripides the tragedian, his history and character, i. 402. Compared with Æschylus and Sophocles, 403. Character of his play on the story of Orestes, ii. 303. Justifies the intervention of a divinity to produce the catastrophe, 304. His reasons why tragedy should represent fiction rather than history, 305.

Europa, origin of the story of her being carried off by Jupiter in the form of a bull, i. 315.

F

Fable, the parent of all history, i. 130.

Fabulists, ancient, the credit of their stories supported by painters and sculptors, i. 310. Are often too obscure to convey instruction, 313.

Faction, the spirit of, in republics, mistaken for the spirit of freedom, i. 397.

Fame, posthumous, why an improper pursuit, ii. 300.

Feasts, Asiatic and Attic, how distinguished, i. 12.

Fiction, why more proper for tragedy than history, ii. 305.

Forgery,

Forgery, how punished by the laws of Ægypt, i. 389.

Free will, an attribute of man, founded on his reasoning faculties, i. 123.

Freedom, the source of martial intrepidity, i. 196.

Funeral solemnities of the Ægyptians, an account of, i. 429.

G

Gaba, one of the hunting palaces of the kings of Persia, described, ii. 207.

Gallies of Athens, how manned, i. 227.

Games, Olympian, the contests at, described, i. 274. Reflections on their tendency, 281.

Goat, why worshipped by the Ægyptians, i. 291.

Gobryas the mage, his account of the future state of the human soul, ii. 334.

Gods, why improper machinery on the stage, ii. 303. Those of the poets, and those of the state, distinguished, 359.

Golden fleece, origin of the tale of, i. 315.

Gorgias, the chief of the Leontine embassy to Athens, character of his eloquence, i. 420.

Gains applause by his bold pretensions, ii. 259.

Gorgo, the wife of Leonidas, her reasons for the assuming manners of the Spartan women, ii. 97.

Government, popular, unsteady and fluctuating, i. 81. The tyranny or freedom of its influence on the human mind, i. 196. The most natural form of, the patriarchal, ii. 43. Advantages of an insular one, 371.

Greece, the manners of, compared with those of Persia, i. 11. Progress of luxury among, 53. Reflections on the general state of, 57. Is ravaged by the plague, 66. The philosophy of, derived from Ægypt, 91. State of the Greek philosophy explained, 92. 125. Inquiry into the earliest æra in the history of, 130. Is as superior to Persia in learning as in arms, 173. The freedom of the people the source of their warlike intrepidity and successes, 196. Account of the seven contemporary sages of, 213. Description of the Grecian troops, 222. Modes of attack and defence, 226. Hospitality of the Greeks to strangers, 254. Description of the Olympian games, 274. An analysis of the Grecian mythology,

307. Remarks on the invasion of, by Xerxes, 336. Origin of the Grecian stage, 359. History of Sparta, ii. 72. Origin and forms of the council of Amphictyons, 79. Foundation of the claim of Xerxes to the dominion of Greece, 156. Conditions required by Artaxerxes for an alliance with Sparta, *ibid.* State of the medical art in, before the time of Hippocrates, 181. Characters of the Grecian women how formed, 191. Remarks on the ancient history of, 210.

H

Hazia, the story of, a memoir from the Memphian archives, ii. 51. The resemblance of this story to that of Esther, remarked, 62, *note.*

Hecataeus, the Milesian, an improver of historical knowledge, i. 150.

Heliaa, the court of, at Athens, account of, i. 208.

Heliadorus, his ardent affection for Antiope, daughter of Diophanes priest of Jupiter, ii. 176. His despair at her sudden rejection of his addresses, 179.

Heliopolis, the temple of Osiris, or of the sun there, i. 250.

Hellanicus of Mitylene, a reformer of history, i. 150.

Hellanodica, at the Olympian games, their office, i. 265. 275.

Helots in the Spartan state, their slavish condition and cruel treatment, ii. 87. Horrid artifice practised to reduce their number, 350.

Heraclitus of Ephesus, contrast between him and Democritus, i. 129. ii. 16.

Hermæ, the model of, formed from the person of Alcibiades, esteemed the most beautiful youth in Athens, i. 318. Were the first attempts at statuary, 368.

Hermes, the pillars of, at Thebes, described, i. 84. Their popular history, 86. The first and second, their accounts of the origin of all things, i. 164. Account of the forty-two books of, 247.

Hermodorus, the diviner, account of his death, ii. 283.

Herodicus, the inventor of gymnastic physic, the preceptor of Hippocrates, ii. 182.

Herodotus,

- Herodotus*, the historian, his character, i. 150. His private history, 151. Recites his work at the celebration of the Olympian games, 152. Travels into the east to complete his history, ii. 28.
- Hesiod*, his history, and a character of his writings, i. 61.
- Hieroglyphic* writing in Egypt, general idea of the nature of, i. 97. 131. Symbolical sculpture in the palace of Persepolis, ii. 113.
- Hieromnemon*, in the council of Amphictyons, account of, ii. 80.
- Hippagreta*, in the Spartan government, their office, ii. 91.
- Hipparchoi*, in the Athenian army, their office, i. 224.
- Hippeis*, the second order of the Athenian citizens, i. 224.
- Hippocrates*, the famous Coan physician, attends the diseased during the plague of Athens, i. 50. Rejects the offers of Artaxerxes king of Persia, 54. Apology for him, 68. How rewarded and honoured by the Athenians, 77. His judgment of Democritus, ii. 16. His estimate of the ravages of the plague, 119. History of his life, 181. How he obtained the name of clinical physician, 182. Critical remarks on his practice and writings, 184. His cure of Perdiccas king of Macedonia, 185. His personal character, 186.
- Hippodrome*, or horse course at Olympia, described, i. 278.
- Hipponicus*, is appointed one of the embassy from Athens to Persia, ii. 424. His history and character, 425.
- Historical* subjects, why improper for the Athenian stage, ii. 305.
- History*, the cultivation of, not so early as poetry, i. 130. Inquiry into the ancient history of Greece, 131. Civil government produced historical truth, 133. And poetry, characteristic distinctions between, i. 310.
- Homer*, his history, and a character of his poems, i. 60. Is supposed to have assisted Lycurgus in forming the Spartan state, 314. Traditional account of his death, ii. 65. His poems recovered and published by Lycurgus, 76. His gods and those of the state, distinguished, 359.
- Hoplitai*, in the Athenian armies, who, i. 223.
- Horse* races at the Olympian games, described, i. 278.
- Human* nature, ought to be studied in republics rather than in monarchies, ii. 416.
- Hydaspes*, first chamberlain to Artaxerxes king of Persia, his death and character, ii. 389.
- Hymettus*, advantages derived by the Athenians from the veins of marble in that mountain, ii. 396.
- Hyperbolus* is appointed one of the embassy from Athens to Persia, ii. 424. His sarcastical remark on his associate Epigenes, 425. His history and character, 426.
- I and J
- Idolatry*, the origin of, traced, ii. 20.
- Jerusalem*, the city walled and fortified by Nehemiah, i. 364.
- Jews*, their national character, and review of their history, by Hydaspes a Persian, i. 365. Their character by Smerdis a Persian mage, 414.
- Imagery*, emblematical, injurious to religion, i. 164.
- Immortality* of the soul, by whom first taught, i. 125. A consciousness of, supposed to be inherent in the human mind, 429. Arguments of Socrates in favour of, ii. 333.
- Inachus*, the reputed founder of the Argive kingdom, remarks on the history of, ii. 210.
- Industry*, how promoted by the laws of Ægypt, i. 389.
- Infanticide*, how punished by the laws of Ægypt, i. 388.
- Ingratitude*, why punished by the Persian laws, i. 383. Examination into the propriety of making it a legal crime, ii. 138.
- Inscriptions*, commemorative, the use and abuse of, ii. 300.
- Iphitus*, a descendant from Oxylus king of Elis, established the Olympian games in a regular plan, i. 265.
- Isagoras*, a sophist of Athens, his character as joint manager with Theon, of a disputing club there, ii. 203.
- Isis*, the temple of, at Tentyra, described, i. 147. The moon, one of the deities of Ægypt, 289. The solemn festival of, 343. Origin of this festival,

festival, 344. Festival of, at Sais, ii. 28. Her temple there, 30.

Island, the advantages of, over a continental territory, ii. 371.

Judges ought to exercise discretion in legal decisions, ii. 140. A corrupt one, how punished by Cambyses king of Persia, 141.

Juno, the temple of, at Olympia, i. 264.

Jupiter the deliverer, the temple of, at Athens, i. 110.

Jupiter Olympius, the temple of, described, i. 261.

K

King, the permanence of his situation renders him a faithful guardian of the laws, i. 394.

Kings of Sparta, how chosen, and their authority, ii. 88.

L

Labyrinth, the famous one near Memphis, account of, i. 434.

Lacedæmonians, assist Potidæa against Athens, i.

2. Archidamus their king commands the Grecian allies warring against Athens, 19.

List of their allies, 51. Send an ambassador to the Persian court, 154. Their unsuccessful attack on Acarnania, 158. Remarks on the Spartan character, 288. Funeral of Archidamus, 305. Invasion of Attica by Cleomenes, 323. Letter from the government of, to Artaxerxes, king of Persia, 406. Influence of the Lacedæmonians over the Thebans, ii.

34. Foundation and history of Sparta, 72. Laws of Lycurgus, 74. Character of the Lacedæmonians, 76. Inquiry into the policy of their laws, 86. Magistrates of, 88. Ranks of the people, 89. The Ephori, 90. Inferior officers, 91. Customs, 92. Education and manners, 95. The women, 97. Their public meals, 98. Their fleet at Pylus defeated by Nicias, 215. Instructions given to their ambassadors at Athens, 237. They arrive at Athens, 249. They leave Athens on their proposals being rejected, 254. They are sent to Persia, 255. Public audience and negotiations of the ambassadors at Persepolis, 272. History of the Messenian war, 328. Make

offers of peace to the Athenians, on the loss of Sphacteria, 342. Horrid treachery exercised upon the Helots, 350. Their youth, why scourged at the altar of Diana, 377.

Laconia, history of the country of, ii. 72.

Lamps, festival of lighting, at Sais in Ægypt, ii. 28.

Laurel, supposed reason of its being dedicated to Apollo, ii. 104.

Laurium, the silver mines there, of great advantage to the Athenians, ii. 396.

Laws, the wisest, subject to particular inconveniences from the impossibility of suiting particular cases, i. 202.

Laws, penal, why superadded to the primary obligations on mankind, i. 383. How weakened in popular governments, 394.

Leonidas, his brave stand against Xerxes in the straits of Thermopylæ, i. 338.

Leontines of Sicily apply to Athens for assistance in their war against the Syracusians, i. 420.

Leontium an Eubœan captive, sent by Cleander to Hydaspes first chamberlain to Artaxerxes king of Persia, ii. 125.

Lesbos, the cities of, confederate to shake off their dependence on Athens, i. 233. The Lesbians admitted into the Peloponnesian league, 283.

Liberty, the parent of public virtue and courage, i. 196.

Libo the Elean, the architect of the temple of Jupiter Olympius, i. 261.

Lycurgus, supposed to have been assisted by Homer in forming the Spartan state, i. 314. His history, ii. 74. Divine honours paid to his memory, 76. Recovered and published Homer's poems, *ibid.* His regulations to preserve the Spartans from civil feuds, 86.

Lydia, the disturbances in that province composed by the governor Artaphernes, i. 78.

M

Macedon, invasion of, by the Thracians, i. 193.

Peace concluded between Perdiccas and Sitalces, 232.

Machon, a Corinthian admiral, his ship taken by Phormio the Athenian admiral, i. 160.

Magi, Persian, the corruptions of, pointed out, i. 229.

- i. 229. The causes of, inquired into, 237. Form a college in the palace of Pasagarcia, ii. 208. The religious philosophy of, stripped of its emblematical dress, 224.
- Magistrates* in the Athenian government, an account of, i. 204. Their conduct subject to severe scrutiny, 206.
- Marble*, evidences of its pristine fluidity, i. 423. Hint for the choice of, in building, 427. Valuable quarries of, in the mountain Hy-mettus, ii. 396.
- Marbles*, historical, the use and abuse of, ii. 300.
- Mardonius*, how defeated by the Megareans, i. 253. Remarks on his conduct, 340.
- Marmor Sandvicense*, illustrative of the history of the isle of Delos, ii. 84, *note*.
- Marriage*, the Spartan laws concerning, ii. 98.
- Masques*, why used in the Grecian theatre, i. 331.
- Mazeus*, governor of Phrygia, is involved in the treason of Sacas the eunuch, i. 195. Is put to death, 212.
- Medicine*, the state of, in Greece, before the time of Hippocrates, ii. 181. Gymnastic, 182.
- Megabyzus*, cause of his disgrace at the court of Persia, i. 79. His death and character, ii. 1. Review of his life, 2.
- Megara*, severe decree of the Athenians against the city of, i. 73. How first peopled, 253. The city described, *ibid*.
- Memnon*, the ancient statue of, at Thebes, described, i. 84.
- Memphis*, the temple of the Cabiri there burned by Cambysis, i. 249. The festival to Isis celebrated there, 343. Temple of Vulcan, 345. Descriptive particulars of the city, 346. Funeral solemnities performed there, 429.
- Menas*, one of Cleon's Spartan captives, his acute reply to an Athenian insult, ii. 341.
- Menes*, the Ægyptian deity, an account of, i. 290.
- Merchants*, those of Persia and those of Athens, compared, ii. 151.
- Mercherinus* king of Ægypt, establishes divine honour to the memory of his daughter, ii. 29.
- Mercury*, the first Thoth or Hermes of Ægypt, his cosmogony, i. 164. All the learning of Ægypt attributed to him, 249.
- Messenians*, greatly oppressed by the Spartans, ii. 327. Their revolt under Aristomenes, 328.
- Meton*, the first who brought the Grecian calendar into method, ii. 433, *note*.
- Military* virtue, the great respect paid to, by the Athenians, i. 32. The good consequences of encouraging it, 35.
- Milo* of Crotona, comes in his old age to contend for a prize at the Olympian games, i. 263. Gains it by finding no competitor, 275.
- Mindus*, a Median lord, arrested for a concern in the conspiracy of Sacas, i. 267. Is examined, 285.
- Minerva*, the temple of, at Athens, described, i. 29. Her statue at Corinth, 256. Is supposed to be the Isis of the Ægyptians, ii. 28.
- Mithriack* cave, the mysteries of, explained, ii. 224.
- Mitylene*, unsuccessful expedition of Clippides the Athenian admiral against the city of, i. 234. 260. Public audience given by the Peloponnesian allies to ambassadors from, in the temple of Jupiter Olympius, 282. The city blockaded by Clippides, 284. Surrender of, 324. Terms of capitulation, 325. First decree of the Athenians against the Mitylenians, 353. Second decree in mitigation of the first, 358.
- Mocris*, the lake of, in Ægypt, for what purpose contrived, i. 434.
- Moloch*, why the Carthaginians offer human sacrifices to him, ii. 12.
- Monarchy*, the advantages of, over republics, stated, i. 393. A king the permanent guardian of the laws, 394. The advantages of, in the vigorous exertions of power, 396.
- Money*, laws of Sparta concerning, ii. 86.
- Monkies*, when taught to dance, how made to forget their lessons, ii. 261.
- Moses*, the Jewish legislator, review of his history by Hydaspes, a Persian, i. 365.
- Murder*, wilful, justly punished by death, by the laws of Ægypt, i. 384.
- Myron*, account of his famous brazen cow, i. 320. His lion surrounded by cupids, 321.
- Myson*, one of the seven contemporary sages of Greece, his character, i. 218.
- Mysteries*, Eleusinian, their use in the communication of useful truths, i. 410. The external ceremonies of, 411. Conjectures as to the mysteries, 413.

Mythology of Greece, an analysis of, i. 306. Of the poets and the common people, distinguished from that of the state, ii. 359.

N

Nabuchodonosor, the founder of Babylon, his prophetic foresight of its future fall, i. 26.

Narration in prose and in poetry, how distinguished, i. 310.

Nations, distant, the consanguinity between, discussed, ii. 209.

Natural history, a cabinet of, described, and arguments in favour of a general deluge, formed from its various contents, i. 422.

Nausicles, the Athenian deputy to the Amphictyonic council, defends his country against the Corinthians, ii. 119.

Navy of the Athenians, the expences of, how defrayed, i. 227. How manned, *ibid.*

Neco, the son of Psammetichus king of Ægypt, his attempt to open a communication between the Nile and the Red Sea, ii. 31.

Nebemiah, the son of Hachaliah the Jew, cup-bearer to Artaxerxes king of Persia, obtains liberty to rebuild the walls of Jerusalem, i. 363. His character, and upright administration in Judæa, 364.

Neocles the Athenian, his style of oratory censured, i. 375.

Newton, Sir Isaac, resemblance of his conjectures of nature, to the two systems of Thales and Democritus, ii. 443, *note.*

Nicanor, sent ambassador from Sparta to the court of Persia, i. 267. Instances of the coarseness of his manners, 268. His evasive style of negotiation, 286. Conjecture at his views, 325. Laconic letter transmitted by him to Artaxerxes, 406. His conduct in the embassy, unsatisfactory to the Spartans, ii. 130. Is joined to the Spartan embassy to Persia, the object of which he defeats, 273. Reasons for his refractory behaviour, 349.

Nicias, the Athenian admiral, his expedition to Melos and Tanagrum, ii. 27. Defeats the Lacedæmonian fleet, and relieves Demosthenes in Pylus, 214. His private character, 217. His speech in the senate on occasion of the embassy from Sparta, 251. Resigns his command to Cleon, 254. His ineffectual expedition to Corinth, 342.

Nicostratus, the Athenian admiral, sent to suppress the tumults at Corcyra, i. 379.

Nile river, its course from Ethiopia described, i. 165. Prospect of its overflow from the top of a pyramid, 186. Ceremony of cutting its banks, 187. Inquiry into the causes of this periodical inundation, 189. The superfluous water how disposed of, 434. The famous cut to join this river with the Red Sea, by whom undertaken, and why relinquished, ii. 31.

Nilopolis, ceremonies practised there at cutting the banks of the Nile, i. 189. Mythological doctrines taught there of the divinity of the Nile, 190.

No-Ammon. See *Thebes*.

Nometheta, in the Athenian government, their office, i. 205.

O

Ochus, the son of Artaxerxes king of Persia, his Character, ii. 167.

Odeum, or music theatre at Athens, on what plan it was built, i. 30.

Oedipus at Colonus, a tragedy of Sophocles, recited by him in the court of Areopagus, as evidence of his sanity, against his sons, i. 401.

Ogyges king of Athens, the history of, undeserving credit, ii. 143.

Olpis, the fortress of, surrendered to Demosthenes the Athenian, by Menedatus the Peloponnesian commander, ii. 120.

Olympia, description of the temple of Jupiter Olympius there, i. 261. Temple of Juno, 264. Origin and alterations in the celebrated games there, 265. Competitors for prizes at the games, how admitted, *ibid.* The games described, 274. Reflections on the tendency of these games, 281.

Omens, the various kinds of, consulted by the Athenians, ii. 282. Are discredited by the success of Cleon's expedition to Sphacteria, 339.

Oracles, not under the guidance of evil beings, ii. 101. The reverence paid to them accounted for from natural causes, 102. Manner of consulting that at Delphi, 103. Obscurity why necessary to an oracle, 105. That at Delphi more explicit than other oracles, 106. Decay of its credit among men of understanding,

- ing, ii. 106. Instances of influence and corruption over, 108. Ceremonies at consulting the oracle of Trophonius, 114. An apology for by Smerdis the mage, 314.
- Oratory*, not needful for speaking truth, i. 271. Remarks on the decline of, in the public councils of Athens, 374. This decline owing to the neglect of proper education, 376.
- Oromasdes* and *Arimaneus*, the good and evil beings of the Persians, remarks on the doctrine of, i. 67. 120.
- Orsames*, the son of Artæus, president of the tribunal of justice in Persia, his character, i. 17. Travels to Babylon, &c. 24. His return to Susa, and marriage, ii. 69. His character of his wife *Parmys*, 364. His description of the pleasures of his retreat, 365.
- Osiris*, the Ægyptian deity, account of, i. 250. His symbol a black ox, 289. Exposition of the traditional accounts of his death, 347.
- Osmanduas*, the tomb of, at Thebes, i. 143.
- Ostanes*, one of the Persian magi, his deep insight into nature, i. 123.
- Ostracism*, the law of at Athens, defended, i. 199. Objections to it, *ibid.* 201.
- Ostrich*, its fleetness described, i. 71.
- Owl*, propitious omen given by, to Themistocles, ii. 284.
- Ox*, a black one, why revered by the Ægyptians, i. 289.
- Oxyathres*, a Median Lord, flies for his concern in the treason of Sacas the eunuch, i. 267. Retires to Scythia, 286. Is taken and put to death, ii. 48.
- P
- Paches* the Athenian general, commanding at the siege of Mitylene, receives the city by capitulation, i. 324. Pursues the Peloponnesian fleet, 327.
- Pædarchus*, his observation on losing his election into the Spartan band, ii. 91.
- Painting* and sculpture, the qualities required to form a correct judgment of, i. 422.
- Palladian* court at Athens, some account of, i. 207.
- Panæus*, account of his sketch of the battle of Marathon, i. 372.
- Panathenæa*, the feast of, at Athens, by whom instituted, ii. 144.
- Pancratiasts* at the Olympian games, described, i. 277.
- Pandates*, a Median lord, arrested for being concerned in Sacas's conspiracy, i. 267. Is examined, 285.
- Paredroi* in the Athenian government, their office, i. 205.
- Parmys*, the daughter of Sisamnes, her marriage with Orsames, ii. 69. Her character by Orsames, 364.
- Parodies*, the merit and tendency of, examined, ii. 360.
- Parrhasius*, obtains the rights of a citizen of Athens, by his skill in painting, i. 317. Account of his Genius of Athens, 321. Character of his dispute about the armour of Achilles, 367.
- Parricide*, how punished by the laws of Ægypt, i. 387.
- Parthenon* at Athens described, i. 29.
- Passagarde*, one of the hunting palaces of the kings of Persia, described, ii. 208.
- Pastophori*, and *Neocori*, the sacred ædiles of Ægypt, account of, i. 247.
- Patizithes*, a Persian magi, his collection of natural curiosities, and hypothesis concerning them, i. 422.
- Pedigrees*, how preserved in Ægypt, i. 249.
- Pelopion* at Olympia described, i. 263.
- Peloponnesian* war, the rise of, traced, i. 2. Reflections on, 9. Policy of the court of Persia respecting, 41. The second year of, 47. The Peloponnesian embassy to Thrace, 82. The ambassadors delivered up to the Athenians, who murder them, 102. Third year of, 117. The Corinthian fleet defeated by Phormio, 158. His second engagement with the Peloponnesian fleet, 173. Salamis ravaged, 192. Plataea blockaded, *ibid.* Fourth year of, 204. The Lesbians join the league against Athens, 283. Fifth year of, 323. Invasion of Attica by Cleomenes, *ibid.* Mitylene surrenders to the Athenians, 324. Sixth year of, ii. 1. The forces assemble at Corinth, under Agis king of Sparta, for the invasion of Attica, 27. Unsuccessful invasion of Ætolia by the Athenians, 35. 83. Defeat of Eurilochus by Demosthenes the Athenian, 120. The corn trade a principal cause of this war, 150. Seventh year of, 169. Pylus seized by the Athenians, and gallantly defended by Demosthenes,

- Demosthenes, 170. Defeat of the Lacedæmonian fleet by Nicias, 215. The Spartan embassy to Athens, how defeated by Cleon, 253. And the Spartan embassy to Persia, frustrated by Nicander, 273. The island of Sphacteria reduced by the Athenians, 289. Scheme of the allies to deprive Athens of their colonies in Thrace, 323. Treaty of commerce concluded between Athens and Persia, 343. The Athenians stop Artaphernes the Persian satrap, on his road to Lacedæmon, 402. Embassadors named from Athens to Persia, 424.
- Peltastai*, in the Athenian armies, described, i. 223.
- Pentathloi*, at the Olympian games, described, i. 277.
- Perdiccas* king of Macedon, assists the Athenians in the siege of Potidæa, i. 20. Is attacked by Sitalces king of Thrace, 193. How cured of a consumption by Hippocrates, ii. 185.
- Perialla*, the Pythia at Delphi, convicted and deprived for corruption, ii. 107.
- Periander* king of Corinth, his history, i. 258.
- Pericles*, advises the Athenians to league with the Corcyreans, i. 2. His supposed motives for raising troubles in Greece, 3. His advice for the conduct of the Peloponnesian war, 7. Remarks on his public administration, 9. Restrains the impetuosity of the Athenians, 19. His prudential motives, 20. His public undertakings to embellish the city of Athens, 29. His extensive powers of oratory, 33. Restrains the authority of the Areopagus, 38. Proposes to command the Athenian gallies in the second year of the Peloponnesian war, 48. Employs public money in secret services unexplained, 50. Is obliged to raise the siege of Epidaurus, 74. Declamatory harangues of Cleon against him, 75. Why he supported the decree against the Megareans, *ibid.* His speech in the assembly on the ill success of the embassy to Lacedæmon, 88. Is deprived of his authority, 89. Is restored, 106. His reception of Cleander, 108. Is seized with the plague, 120. His behaviour under sickness, and his death, 134. His descent and a history of his life, 137. His contests with Cimon, 138. Is charged with misapplication of the public treasure, 139. His scheme to secure a naval empire for Athens, 140. His general character, 141. 156. Was the first who assigned pay to the Athenian soldiers, 225. The celebrated statue of him by Ctesilaus, 319. His magnificent collection of paintings and sculpture disposed of by his son, 367. His acute retort on the impertinence of licentious oratory, 375. How he averted the omen of an eclipse, ii. 340.
- Perjury*, how punished by the laws of Ægypt, i. 387.
- Persecution*, religious, justified by Smerdis the Persian mage, ii. 199.
- Persepolis*, account of the burial place of the Persian monarchs there, ii. 109. The palace of, described, 110.
- Perseus*, description of his temple at Chemmis, i. 188.
- Persia*, origin of the splendor of the court of, i. 16. Is ravaged by pestilence, 15. 21. Its favourable circumstances for commerce how counteracted, 22. Ecbatana, the city of, described, 23. Policy of the court of, toward the Grecian states, during the Peloponnesian war, 41. Solemn festival at the court of Susa, on deliverance from the plague, 44. The union of the Grecian states unsafe for, 81. Prudent disposition of the numerous forces of the empire, 177. Account of the Persian forces encamped in the plains of Babylon, 178. Striking contrast between the tyrannical government of, and the freedom of the Grecian states, 196. The punishment of the boat, described, 211, *note.* Corruptions of the Bactrian schools, 229. Errors in the Persian education, 237. Vindication of the Persian religion by Smerdis one of the magi, 273. Review of the invasion of Greece by Xerxes, 336. Why ingratitude is punishable by the laws of, 383. The extensive punishment of treason there, condemned, 385. Desertion how punished, 386. Fluctuations of opinion in the council as to the part Persia ought to take in the Peloponnesian war, 407. Encomium on the ancient constitution and laws of, ii. 38. The merchants of, compared with those of Athens, 151. The precepts of Zerdusht, favourable to procreation, 152. Conditions proposed by the supreme council to the Spartans, 156. Post offices an institution of Cyrus, 163, *note.* The tranquillity of the provinces, how secured, 168. Character of

- of the Persian women how formed, 191. Reasons that induced the Persian cabinet to incline to a Spartan alliance, 228. Negotiation of the Spartan ambassadors at Persepolis, 272. Plan of a commercial treaty settled with the Athenians, 320. The treaty concluded, 343. Cleander's hints for the improvement of the Persian navy, 368. Unsettled state of the coin there, 399. The revenues of, how paid in kind, 400. Python the Athenian confined to his house by the king on the stoppage of Artaphernes by the Athenians, 422.
- Persic* dance, description of, by Xenophon, ii. 390, *note*.
- Petizas* the eunuch, joins in the cabals of Teribazus against Cleander, ii. 5.
- Pherecides* of Syrus, the preceptor of Pythagoras, first taught the immortality of the soul, i. 125.
- Phidias*, the Athenian sculptor, his great excellence and ill treatment, i. 30. The statue of Jupiter Olympius his masterpiece, 262. Account of his citron cabinet and its contents, 371. The arts neglected on account of the war on his removal from superintendence of the public works, 373.
- Phidolas* of Corinth, how he gained the prize in the hippodrome at the Olympian games, i. 279.
- Philemon*, the Athenian patron of Cleander, his character, i. 241. His speech in behalf of the Mitylenians, 355. His remarks on the decay of true oratory in the public councils of Athens, 374. His speech in the senate on occasion of the embassy from Sparta, ii. 251. Manifests suspicions of Cleander, 338.
- Philocles*, the Athenian, his character, i. 243. His success at the Olympian games, 280.
- Philosophers*, ancient and modern, their comparative merits allegorically stated, ii. 430.
- Philosophy*, the progress of, represented in a vision, ii. 430.
- Philostratus*, nephew of the Athenian trierarch, his public character, i. 376.
- Phœnicians*, earlier navigators than the Ægyptians, i. 347. Traditional account of their origin, 348. Their voyages open a commerce of literature between the eastern and western nations, ii. 208.
- Phormio* the Athenian admiral, his victory over the Corinthians, i. 158. His letter to the senate and people of Athens, 159. His second engagement with the Peloponnesian fleet, 173. Is sent out with a hundred gallies to seek the Peloponnesian fleet, 300. His death and character, 326.
- Phreatian* court at Athens, some account of, i. 208.
- Physic*, state of, in Greece, before the time of Hippocrates, ii. 181. Gymnastic, 182.
- Physicians*, Greek, their practice itinerant, ii. 182. Their knowledge of anatomy, why defective, 184.
- Pindar* the Greek poet, a character of his writings, i. 64.
- Piræus*, commercial appearance of the harbour of, i. 5. Described, 110. Is threatened by the Peloponnesians, and fortified, 192.
- Pisander* the Spartan ambassador, his speech to the Athenian senate, ii. 250.
- Pisistratida*, influence of the Delphian oracle in driving them out of Athens, how obtained, ii. 107.
- Pisistratus*, his character why improper to be introduced on the Athenian stage, ii. 307.
- Pittacus*, one of the seven contemporary sages of Greece, his history and character, i. 220.
- Plague* of Athens, account of, i. 48. ii. 27.
- Platea*, the city of, surprised by the Thebans, who are driven out by the citizens, i. 3. Is besieged by the allies under Archidamus king of Sparta, 117. 175. 192. A part of the garrison escape through the lines of circumvallation, 301. The city taken by the Lacedæmonians, and the citizens cruelly treated, 379.
- Plato*, his relations of the sayings of Socrates not always deserving credit, ii. 332, *note*. Origin of his Symposium on love, 353. His philosophical character, 435, *note*.
- Plistolas*, the Spartan ambassador to Persia, his speech to Artaxerxes, ii. 273. His frank opposition to the petulance of his colleague Nicander, 277.
- Pæcile*, the famous portico of, at Athens, described, i. 112.
- Poetry*, was cultivated before history, i. 130.
- Polycletus* the sculptor, his two figures of Delian brass, representing youthful beauty and manly grace, i. 318. His canon or pattern of symmetry, 369.
- Polygnotus*, the inventor of enamel painting, his group

- group of Trojan ladies, i. 370. His three pictures dedicated to Apollo at Delphi, ii. 64.
- Polytheism*, the origin and evil tendency of, pointed out, ii. 20.
- Post offices* established throughout Persia, by an institution of Cyrus, ii. 163.
- Potidaea*, the city of, revolts against Athens and Thrace, i. 2. Is besieged by the Athenians, 20. Is reduced by them, 103.
- Pregnancy*, allowed to suspend the execution of female convicts in Ægypt, i. 384.
- Priene*, the fountain of, at Corinth, history of, i. 256.
- Priests of Ægypt*, the different orders of, described, i. 245. Their habits, 246. Their general character, 247.
- Procles* an Athenian, his character, ii. 63.
- Prodicus*, is ridiculed by Gorgias the sophist, ii. 259.
- Prophet*, the chief of the Ægyptian priesthood, his office, and distinctive marks in his dress, i. 246.
- Proportions*, the happy collective effect of their justness in architecture, i. 30.
- Protagoras* the sophist, his general offer to dispute upon any subject whatever, ii. 258. His contest with Euathlus, 260. Instance of his masterly versatility of argument, 262. His public disputation with Socrates, on the dependance of virtue on instruction, 264. His fable of Prometheus and Epimetheus, 265.
- Providence* the general œconomy of, vindicated by Socrates against partial objections, ii. 7.
- Prytaneum*, the court of, at Athens, i. 112. Odd constitution of that court, i. 208.
- Psammetichus*, his embellishments of the temple of Vulcan at Memphis, i. 345. Establishes himself sovereign of Ægypt, 351.
- Psiloi*, in the Athenian armies, account of, i. 223.
- Punishments*, legal, why necessary to assist the moral obligations on mankind, i. 383.
- Pylagoras*, in the council of Amphictyons, his office, ii. 80.
- Pylus* in Messenia, the fort of, described, ii. 169. Is seized by the Athenians, and Demosthenes left governor, 170. Gallant defence of, against the Spartan besiegers, 172. Is relieved by Nicias, 215. Is delivered up to the Messenians, 351.
- Pyracmon*, is sent from Sparta on an embassy to Artaxerxes king of Persia, i. 154.
- Why refused an audience, *ibid.* Returns, 267.
- Pyramids of Ægypt*, reflections on, i. 57. 431. Account of those at Memphis, 432. By whom erected, 433.
- Pyreicus* the painter, his humourous style and truth of design, i. 370.
- Pythagoras* the philosopher of Samos, his history, i. 125. The discipline of his school, 126. Gave laws to the republic of Cretona, 127. The most celebrated of his philosophical doctrines, *ibid.* His mystical philosophy fantastically applied by Hippocrates, ii. 185.
- Pythias*, a Corcyrean senator, is massacred in the senate house, i. 379.
- Pythii*, in the Spartan government, their office, ii. 91.
- Pythion*, employed by the Athenians as an agent in the court of Susa, his advice to his principals, i. 326. His conferences with Gobryas, 407. ii. 127. Presses the necessity of a league with Persia, 173. His representations to the court of Persia, 216. Is commissioned by Cleon to offer his services to the Persian court, 230. His conference with Gobryas on occasion of the Spartan embassy to Persepolis, 279. His intelligence to the senate alarms Cleander for his safety, 292. Settles the plan of a commercial treaty with the Persian ministry, 320. His behaviour in this negotiation applauded by Cleander, 344. Is confined to his house by Artaxerxes, on Artaphanes being stopped at Eione by the Athenians, 422.

R

- Races on foot* at the Olympian games, described, i. 278. Horse races, *ibid.* Chariot races, 279.
- Ramesses*, his obelisk at Heliopolis, i. 250.
- Rampsinitus*, a descendant from Sesostris king of Ægypt, embellishes the temple of Vulcan at Memphis, i. 345.
- Reason*, the possession of, the source of free will in man, i. 123.
- Red Sea*, the famous canal to open a communication of the Nile with, by whom undertaken, and why relinquished, ii. 31.
- Religion*, a view of the corruption of, by Socrates, ii. 19. Farcical solemnities of, in Ægypt, 32.

Republic,

Republic, how martial virtue and public spirit is generated in, i. 196. Why not capable of such vigorous exertions of power as a monarchy, i. 397. Source of the factious and unsteady genius of, ii. 144.

Robbery, extraordinary law relating to, in Ægypt, i. 390.

Romans, send a deputation to Athens, to copy the laws of Solon, ii. 137.

S

Saba, the territory of, described, i. 70. And its metropolis, 71. Monument of the queen who visited Solomon king of Judæa, 72.

Sabacón an Ethiopian prince, his invasion of Ægypt, i. 351.

Sacas the eunuch, his treacherous correspondence with Pericles, discovered, i. 194. He is arrested and tried, 210. His punishment, 267.

Sacrifices, omens collected from the victims for, by the Athenians, ii. 285. How degenerated from the primitive idea of making offerings to the deity worshipped, 379. When animals began to be slain for sacrifices, 381. Why offered by the Tyrians and Carthaginians to Moloch, ii. 12.

Sadocus, the son of Sitalces prince of Thrace, is made a citizen of Athens, i. 90. Procures the Peloponnesian ambassadors to be delivered up to the Athenians, 95.

Sagartians, who, and how armed, i. 179.

Sages, seven of Greece, an account of, i. 213. Occasion of this appellative distinction, 214.

Sais in Ægypt, festival of lighting the lamps there, ii. 28. Temple of Isis there, 30.

Salæthus, a Lacedæmonian agent, a principal author of the revolt at Mitylene, sent prisoner to Athens, i. 325.

Salamis, the island of, described, i. 59. Is wasted by the Peloponnesian fleet, 192.

Sandwich, earl of, valuable marble brought home by, illustrative of the history of the isle of Delos, ii. 84, *note*.

Sappho, called the tenth muse, remarks on her character and writings, i. 63.

Sappho, an Athenian lady, her correspondence with Cleander, ii. 418.

Sardis, state of, under the government of Artaphernes, ii. 155.

Saturn, or Moloch, origin of offering human sacrifices to him, ii. 12.

Scytale, the Spartan method of corresponding by, explained, ii. 90.

Sesostris, his magnificent dedication of a ship to the sovereign deities of Ægypt, i. 344. His conquests, and civil institutions, 349. His law against deserters, 386. Story of Hæzie, ii. 51.

Sethon, a priest of Vulcan, raised to the throne of Ægypt, i. 351.

Shells, their dispersed state in the bowels of the earth, urged as evidences of a general deluge, i. 423.

Sicyon, republic of, i. 261.

Sitacles king of Thrace, delivers up the Peloponnesian ambassadors to the Athenians, i. 95. Invades Macedon. to depose Perdiccas, 193. Concludes peace with Perdiccas, 232. Some young Persian satraps assassinated at his court, ii. 235.

Slavery, how it debases the human mind, i. 196.

Socrates, account of his philosophical studies, i. 94. His simple manners, 168. His superiority over the sophists at the Stadium, 183. His conference with Cleander, 184. Remarks on his character by Smerdis one of the Persian magi, 271. His models of the three Graces, 373. His partiality for the tragedies of Euripides, 403. Refuses initiation into the Eleusinian mysteries, 410. His vindication of the general œconomy of Providence, against particular objections. ii. 7. His reasoning against the supposition of an evil principle counteracting the purposes of deity, 10. His account of the corruption of religion, 19. Why cautious of publicly declaring his sentiments, 25. Receives lessons of wisdom from the celebrated Aspasia, 135. His public disputation with Protagoras, the sophist, on the dependance of virtue on instruction, 264. His reasoning in support of the doctrine of the immortality of the human soul, 333. How introduced in Cleander's philosophical vision, 434.

Sogdianus, eldest illegitimate son of Artaxerxes king of Persia, his character, ii. 167.

Solon the legislator of Athens, account of his institutions, i. 36. Was one of the seven contemporary sages of Greece, 219. The Romans

Romans send to Athens for a copy of his laws, ii. 137. Character of these laws. *ibid.* 145.

Soothsaying, the mysteries of human contrivances, ii. 286.

Sophists, their character, ii. 258.

Sophocles, the scholar of *Æschylus*, carries away the palm of tragedy from him, i. 400. His character and history, 401. Compared with *Æschylus* and *Euripides*, 403.

Soul, human, the *Ægyptian* symbolical expression of its incorruptible nature, i. 432. No distinction of sexes in, ii. 132.

Sparta, description of the city of, ii. 73. History of the republic, 74. See *Lacedæmonians*.

Spartolum, the Athenians defeated in an attack upon the town of, i. 119.

Sphacteria, isle of, its situation, ii. 170. The *Lacedæmonians* besieged there by *Nicias* and *Demosthenes*, after their naval defeat, 215. Truce concluded between them, *ibid.* The island reduced by *Cleon* and *Demosthenes*, 289.

Sphinx, the figure of, why placed in the avenues of the *Ægyptian* temples. i. 294. Account of that at *Memphis*, 433.

Spintharus of *Corinth*, directs the building of the temple of *Apollo* at *Delphi*, ii. 65.

Spitamenes, the Persian lieutenant in *Bactria*, is defeated and killed by the *Scythian* auxiliaries of *Ariazus*, i. 409.

Stadium at *Athens*, and the philosophical conferences there, described, i. 182.

Stadium at *Olympia*, for foot-racers at the games, described, i. 278.

Stage, satirical complexion of that at *Athens*, i. 12. Remarks on, 298. 332. The *Athenian* theatre described, 329. Of *Greece*, origin of, 359. Why *Gods* are improper personages to introduce upon it, ii. 303.

Stealing, how licensed by a law of *Ægypt*, i. 390. Encouragement in, why a part of the *Spartan* education, ii. 96.

Stipax, the sculptor, his style, i. 370.

Stones, arguments in favour of a general deluge, deduced from materials found in, i. 426.

Strategoï, in the *Athenian* government, their office, i. 205.

Strophe and *Antistrophe*, in the *Grecian* drama, described, and by whom invented, i. 361.

Stryaglius the *Mede*, his courtship of a *Sacian* lady, i. 181.

Superstition as fatal to mankind as *Atheism*, i. 312.

Susa, grand festival at the court of, on the deliverance of *Persia* from the plague, i. 44.

Seyene in *Thebais*, account of the religion there, i. 163. The observatory there, 166.

T

Taoces, the retreat of *Orsames*, described, ii. 207. 362.

Taraxippus, the genius, his favour why invoked by the horse-racers at the *Olympian* games, i. 279.

Taxiarchoi, in the *Athenian* army, who, i. 223.

Taxilas, king of *Scythia*, assists *Ariazus* in his revolt against *Persia*, i. 409.

Teaspes, the Persian mage, his conversation with *Orsames* and others, on the primitive consanguinity of distant nations, ii. 209. His sentiments on the origin of mankind, 220. His examination of the *Ægyptian* cosmogony. 222. His detail of the religious philosophy of the magi, 224.

Telephanes of *Phocis*, his model of a statue of the heroine *Larissa*, i. 373. Is engaged in the service of *Megabyzus*, 374. Is employed under *Otanes*, superintendant over the royal palaces, ii. 109. His description of the palace of *Persepolis*, 110.

Temples, not calculated to promote inward piety, i. 106.

Tentyra, the city of, in *Egypt*, described, i. 147.

Teribazus, treasurer at the court of *Persia*, his cabals against *Cleander*, ii. 5. Procures his removal from *Athens* to *Thebes*, 46. His scheme defeated, 47. His court intrigues, 166. Is reconciled to *Cleander*, 395.

Teriteuchmes, a relation of *Gobryas*, acts treacherously by him, ii. 387.

Tethmosis king of *Ægypt*, his history, i. 349.

Thales the *Milesian*, the founder of the *Ionian* philosophy, his history, i. 92. Cause assigned by him for the overflow of the *Nile*, 189. His answers to the questions proposed to him by *Amasis* king of *Ægypt*, 214. Other instances of his wisdom, 215.

Theagenes of *Syracuse*, the boxer, how he gained the prize at the *Olympian* games, i. 276.

Theagenes,

Theagenes, a priest at the temple of Delphi, his character, ii. 64.

Theatre, description of that at Athens, i. 329.

Theatrical representations, the origin of, i. 359.

Thebais, account of the religious worship of the inhabitants of, i. 163.

Thebes, history of the ancient city of, i. 83. Its dimensions and remains, 84. Statue of Memnon, *ibid.* Pillars of Hermes, 85. Derivation of its name, 87. The sacred library there, 143. State of parties there, ii. 34.

Theft, extraordinary law of Ægypt, relating to, i. 390.

Themistocles, his treacherous proposal for the aggrandizement of Athens, i. 115. How he destroyed the galleys of Xerxes, 339.

Theon, a sophist of Athens, his character as a joint manager with Isagoras, of a disputing club there, ii. 203.

Thermopylae, remarks on the conduct of Xerxes in passing the straits of, i. 337.

Theron, the Rhodian, his active opposition to the attempt of Zopyrus upon Caunus, ii. 197.

Theseus, properly the first lawgiver in Athens, ii. 143. Superstitious regard of the Athenians for his institutions, 397.

Thespis, the first former of the Greek theatre, i. 359.

Thessaly, the chief part of the cavalry in the Grecian armies, supplied from thence, i. 225.

This, the metropolis of a once-powerful dynasty of Thebais, its situation, i. 188. Thoth; see *Mercury*.

Thucydides, the historian, his personal character, i. 170. His sentiments on the government of Athens, 171. His account of the seizure and dismissal of Artaphernes, ii. 428.

Tigranes, the Mede, his remark on the character of the Greeks, i. 281.

Tigris, cataracts made in that river, and for what reason, i. 23. They are removed, 70.

Timocles, a rhetorician of Euboea, his character, ii. 5. Escapes from Ecbatana, 47. His treachery to Teribazus, 395.

Tosorthrus, king of Ægypt, instructs the Memphites in the art of masonry, i. 345.

Tradition, the foundation of all history, i. 130. Is a fatal enemy to truth, i. 308.

Tragedy, the writers of, censured for temporary allusions in their compositions, i. 362. Its

merit and that of comedy prepared, 404. Why it ought to be employed on fiction, rather than on historical representations, ii.

305. Is improved far beyond comedy, 357.

Transmigration of souls, the Ægyptian doctrine of, i. 290. 430.

Travellers, why tempted to marvellous narrations, i. 308. Their true objects of attention, 383.

Travelling, as an article of education, the errors of, pointed out, i. 238. The true end of, 383.

Treason, the excessive punishment of, by the laws of Persia, condemned, i. 385.

Trierarchs in the Athenian fleet, who, i. 228.

Troops, the several kinds of, employed by the Grecian states, i. 222.

Trophies hung up in the temple of Apollo, at Delphi, ii. 66.

Trophonius, the grove and cave of, described, ii. 114. Ceremonies at consulting the oracle, 115. Reflections on it, 117.

Truth, the speaking of, requires no art, or study, i. 271. How injured by tradition and poetry, 310.

Typhon, exposition of the traditional accounts of, in Ægypt, i. 347. ii. 13.

Tyranny, the corruption of monarchy, less dangerous than anarchy, the corruption of a republic, i. 398.

Tyrtæus, the blind poet, sent by the Athenians to lead the Spartan troops against the Messenians, ii. 328. The extraordinary powers of his poetry in his military character, discredited, 329.

V

Venus, why adored in armour by the Spartans, ii. 97.

Victims for the Athenian sacrifices, omens collected from, ii. 285. When animals first began to be slain for offerings to the Gods, 381.

Victories, how celebrated by the Athenians, ii. 298.

Villeroy, M. secretary of state to Henry IV. of France, how betrayed by his godson and chief clerk, ii. 388, *note*.

Virtue, why not so attractive to youth, as vice, 240. The causes traced, 377. Disputation between Socrates and Protagoras, on the

question

3 o

question whether it is innate or depending on instruction, ii. 264. Ought to be practised for its own sake, without hope of reward, or dread of punishment, 383.

Vision, allegorically comparing the merits of ancient and modern philosophers, ii. 430.

Voice, how modulated on the Grecian stage, i. 331.

Vulcan, the temple of, at Memphis, account of, i. 345.

W

Wilkins, bishop, his philosophical character, ii. 441, *note*.

Wisdom, appears in different shapes in different countries, i. 240.

Women, Spartan, their character, ii. 97. The influence of laws and customs on the manners of, 190. Persian women, 191. The characters of Athenian and Ephesian women compared, 194.

Womene, a frontier town of Macedon, is stormed by the Thracians, i. 193.

Wrestlers at the Olympian games, the contests of, described, i. 275.

X

Xantippus, the son of Pericles, his extravagance, i. 90. Sells his father's collection of paintings and sculpture, 367.

Xenophon the historian, his description of the Persic dance, ii. 390, *note*.

Xenophon, is defeated and killed by the Chalcydians, i. 119.

Xerxes, his errors after forcing the straits of Thermopylæ, noted, i. 259. His character,

336. His schemes and the means to execute them, ridiculous, 337. His conduct a continued series of blunders, 338. His munificence, 395. Foundation of his claim to the dominion of Greece, ii. 156.

Xerxes, the son of Artaxerxes, king of Persia, his character, ii. 167.

Y

Youth, Persian, errors in the education of, pointed out, i. 237. Wisdom of the ancient institutions of, ii. 38.

Z

Zadoc, a Jew at the court of Persia, his account of the Jewish government and religion, i. 415.

Zarina, queen of the Sacians, her revolt against the Medes, i. 181.

Zerdusht, the precepts of, favourable to procreation, ii. 152. Prohibits burial of the dead, 153.

Zeuxis, the Ephesian painter, his stately reception of Megabyzus the Persian viceroy, i. 317. His liberal offers to Cleander, 372.

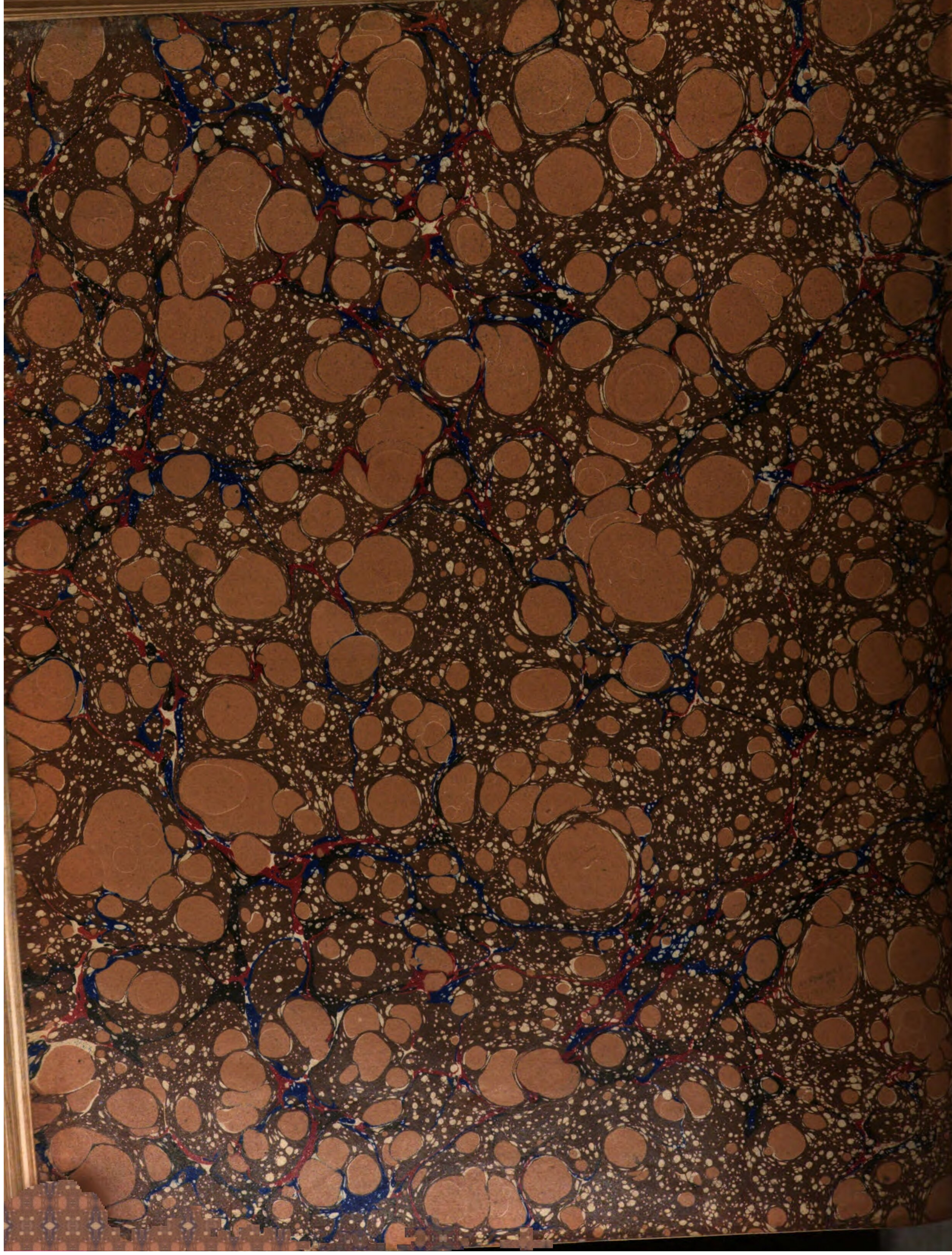
Zopyrus, the youngest son of Megabyzus, cause of his quitting the Persian court, ii. 48. Retires to Athens, where he endeavours to engage in enterprizes against his country, 121. 130. His conference with Cleander, 158. Proposes to establish a settlement at Caunus, 174. Is killed in assaulting the city, 196.

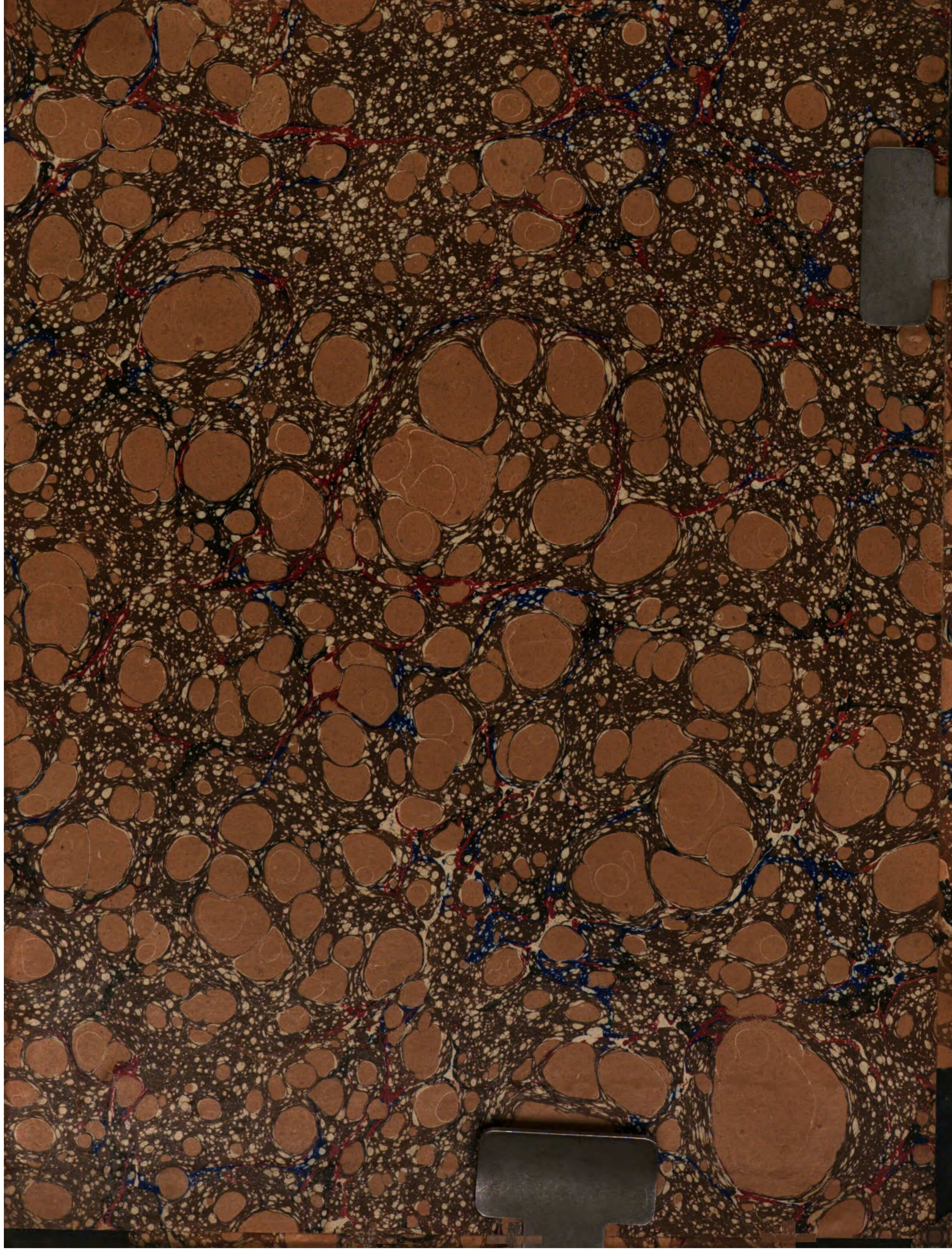
Zoroaster, the retreat in which he penned his precepts described, i. 52. Is contrasted with the seven ages of Greece, 221. His pleas in justification of coercion in matters of religion, ii. 199.

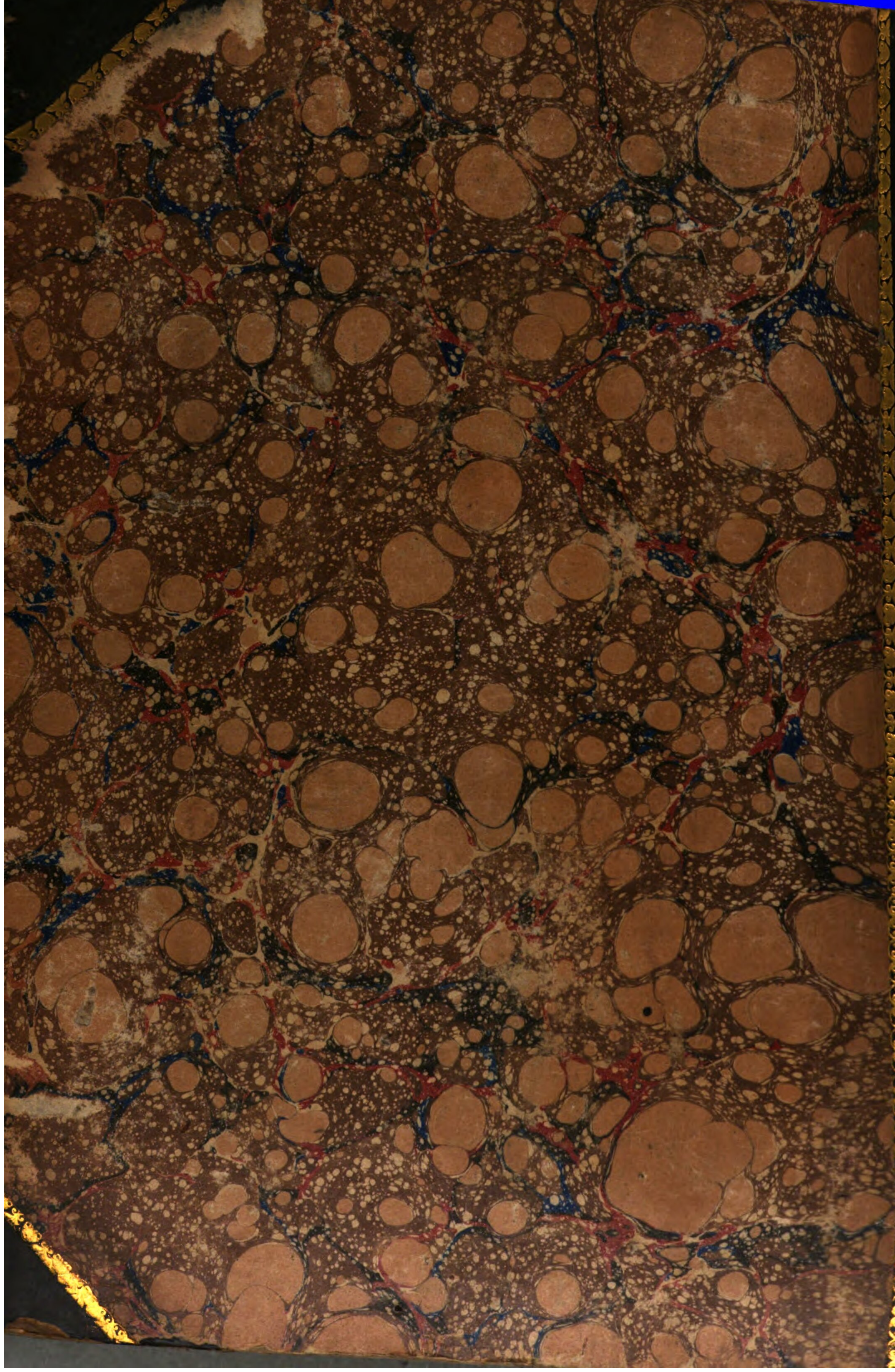
THE END.

00-

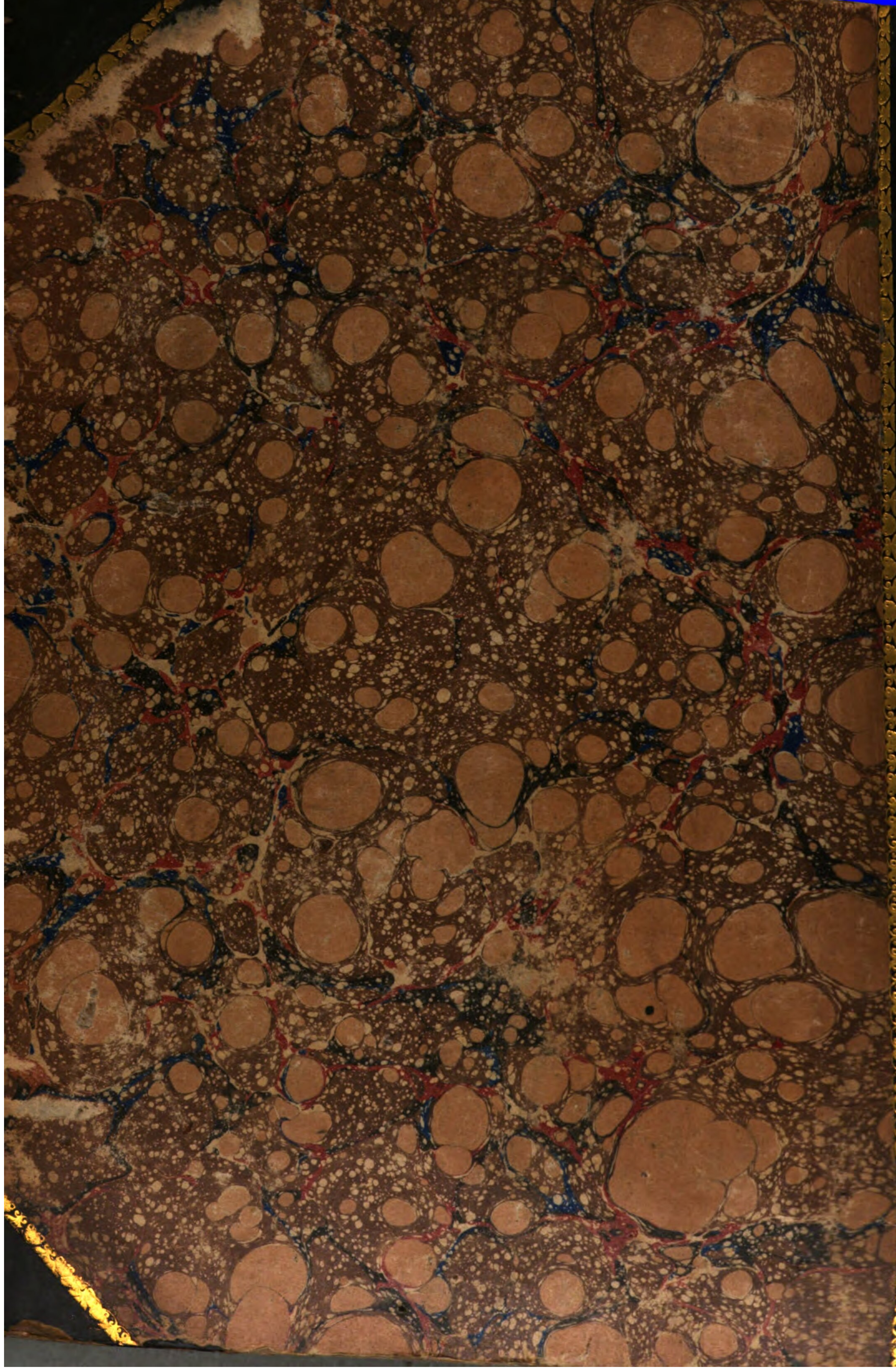
65-











Athenian letters or, the epistolary correspondence of an agent of the King of Persia, residing at Athens during the Peloponnesian war ; illustr. with engravings, and a map of antient greece
Bd.: 2. - XV, 466 S. : 6 Ill.

London 1810

4 H.ant. 132 v-2

urn:nbn:de:bvb:12-bsb10359511-7